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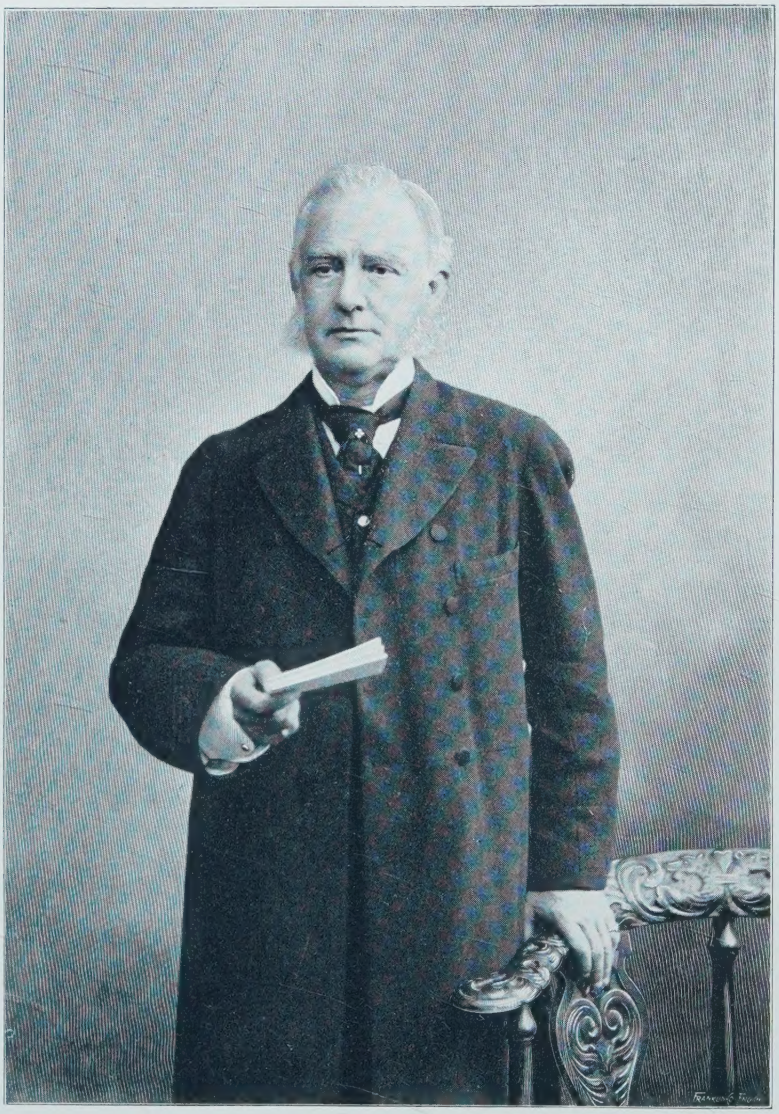

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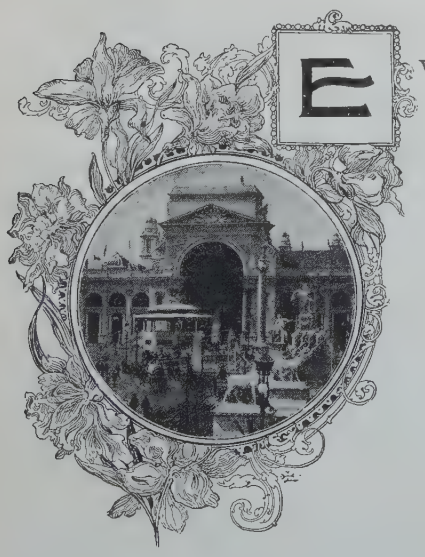
A PREFATORY SKETCH OF THE WORLD'S CONGRESS WORK AND THE WORLD'S PARLIAMENT OF RELIGIONS.

BY

CHARLES C. BONNEY LL.D., Originator and General President of the World's Congresses of the World's Columbian Exposition; Counsellor of the Supreme Court of the United States, etc.,



EVEN those who were opposed to the Parliament of Religions agree that it was an event of tremendous importance and excited an unprecedented interest in the subject of religion in all parts of the world. To meet that interest and to satisfy the desire for knowledge thereby aroused, THE UNIVERSITY ASSOCIATION has deemed it wise to prepare, at this time, an elaborate and comprehensive course of lessons on the Religions of the World which will enable all earnest seekers after truth to find in an agreeable and accessible form the most important facts in relation to the various religions which have prevailed among mankind.

As THE UNIVERSITY ASSOCIATION is an outgrowth of the World's Congresses held at Chicago in connection with the World's Columbian Exposition of 1893, and as the present course of lessons on the Religions of the World is a natural result of the Parliament of Religions, a prefatory sketch of the Congresses and the Parliament seems necessary to a proper understanding of the nature, scope and purpose of the present undertaking.

The idea of perpetuating and extending the World's Congress work was embraced in the original plan of that work, and was distinctly declared at the close of the World's Congress season.

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In one of the earliest announcements of the Congresses, issued in the autumn of 1889, we proposed that in connection with the World's Columbian Exposition, the world of government, jurisprudence, finance, science, literature, education and religion should be represented in Congresses of Statesmen, Jurists, Financiers, Scientists, Literati, Teachers and Theologians, greater in numbers and more widely representative of "peoples, nations and tongues" than any assemblage which had ever been convened; and it was also said that such Congresses, convened under circumstances so auspicious, would surpass all previous efforts to bring about a real fraternity of nations, and unite the enlightened people of the whole world in a general co-operation for the attainment of the great ends for which human society is organized.

THE GENERAL OBJECTS.

The general objects of the World's Congresses we declared to be:

To establish fraternal relations among the leaders of mankind; to review the progress already achieved; to state the living problems now awaiting solution; to suggest the means of further progress; to bring all the departments of human progress into harmonious relations with each other in the Exposition of 1893; to crown the whole glorious work by the formation and adoption of better and more comprehensive plans than have hitherto been made to promote the progress, prosperity, unity, peace and happiness of the world; and to secure the effectual prosecution of such plans by the organization of a series of world-wide fraternities, through whose efforts and influence the moral and intellectual forces of mankind may be made dominant throughout the world.

The following brief summary will indicate the magnitude of the World's Congress work, and its general results:

As finally organized, the World's Congress Auxiliary consisted of 2,170 active members, divided into 214 local committees of Organization.

To these local Committees of Organization were adjoined what were called Advisory Councils, which consisted of eminent persons selected from the various participating countries to advise and assist the Committees of Organization in selecting writers and speakers for the different Congresses, and in perfecting the plans for them. The aggregate membership of those Advisory Councils was fourteen thousand three hundred and twenty-eight.

As finally settled, the World's Congress work was divided into twenty departments and two hundred and twenty-four General Divisions, in which Congresses were held. These, in their chronological order, were as follows:

I. Woman's Progress, 25 Divisions; II. Public Press, 6; III. Medicine and Surgery, 6; IV. Temperance, 12; V. Moral and Social Reform, 15; VI. Commerce and Finance, 10; VII. Music, 9; VIII. Literature, 9; IX. Education, First Series, 17, Second Series, 16; X. Engineering, 9; XI. Art, 5; XII. Government, 7; XIII. General Department, 1, besides 4 held out of their regular order and here transferred to their proper places; XIV. Science and Philosophy, 13; XV. Social and Economic Science, 4; XVI. Labor, 1; XVII. Religion, 46 (of which the marvelous Parliament of Religions was the chief); XVIII. Sunday-Rest, 1; XIX. Public Health, 1. XX. Agriculture, 11.

The programmes show 125 sections, of which 29 were of the nature of General Divisions.

These Congresses held 1,283 sessions, aggregating 753 days. The printed programmes show 5,978 addresses delivered or papers read, including 5,454 formal contributions, 131 Addresses of Welcome, 176 Addresses of Response, and 217 Agricultural Reports. But these are much less than the actual number, for many papers and addresses were admitted after the programmes were printed, and were inserted in corrected programmes used by the presiding officers.

A carefully prepared alphabetical index shows 5,822 speakers and writers whose names appear on the printed programmes, including 368 cases in which the name of the paper to be read or subject discussed is not given. These participants in the Congresses represented all the continents of the world, and 97 nations, states, provinces, territories and colonies, besides 50 States and Territories of the American Union, making a total of 147 actually represented.

It is a noteworthy fact that not one of all the great array of speakers and writers appeared at his own instance in any Congress in which he took part. No provision was

made for any free debating society in the whole range of the Congresses. On the contrary, strict regulations were made and observed for the exclusion of every form of random talk. The entire time at disposal was allotted to those who where supposed to be most competent to instruct and advise. The speakers and writers for each Congress were carefully selected by the Committee of Organization, with the advice of members of the Advisory Council of the Congress involved. Participation in the several Congresses was strictly regulated by the programmes formed by the Committees of Organization and approved by the President. Those whose names appeared on the programmes, and those only, had the right to be heard.

Of all these Congresses the most remarkable by far was the Parliament of Religions, as the following Statements will show. "The World's Congresses," says the Rev. Dr. George Dana Boardman, the distinguished Baptist preacher and theologian, "were the crown of the World's Columbian Exposition. The Parliament of Religions was the diamond in the crown. There the intellectuality and there the spirituality culminated. The Parliament of Religions! It was seventeen days in session; there were three sessions each day; one hundred and seventy papers were read. These sessions were thronged, the total attendance being estimated at about one hundred and fifty thousand. Glorious as was Jackson Park, with all its manifold and magnificent tokens of human art and industry and science, the Parliament of Religions was, to the thoughtful, more attractive even than Jackson Park."

Charles Carroll Bonney

The Right Honorable Dr. F. Max Müller, in an article on the Parliament of Religions, declares, without fear of contradiction, that it stands unique and unprecedented in the whole history of the world; and that it will be remembered and bear fruit when everything else of the mighty Columbian Exposition has long been swept from the memory of man. Señor Emilio Castelar, the distinguished Spanish orator and Catholic, in writing of the Parliament of Religions, declares that: "From the beginning of the world until today history has never recorded an event so momentous as the union, under one roof and one leadership and for one purpose, of the clergy of the world, representing the chief religions whose dogmas and rites hold our planet in touch with the Creator, as the forces of affinity and attraction hold it in touch with the universe." "The logical deduction," says Senor Castelar, "from all that happened on that notable occasion is, that all the religions there assembled found a common ground in Christianity; all that were posterior to it followed in its footsteps, and all that were anterior to it prepared the way for it whether they would or no."

"The Independent," a leading organ of Christian thought, says of those who took part in the Parliament of Religions: "That they constitute the most remarkable group of leaders, thinkers and representative persons who could possibly be brought forward to make an exposition of every possible phase of anything now in the world which is fit to be called rational religion, in any sense. It was one of the boldest steps ever taken in the religious history of the world, when a few Christian believers conceived the plan of thus bringing together representatives of all the religions of the globe, and giving the globe an opportunity to hear what they had to say for themselves in comparison with each other,

and in comparison with Christianity. It was a noble act of faith and showed a Christian confidence which was more than justified in the result, as the history of the Parliament before us shows ''

Rev. George T. Candlin, the able and eloquent Missionary at Tientsin, China, says: ''The Parliament of Religions was of the mountainous order of greatness. It suggested infinitude and eternity. Like great events, like great deeds, like great men, it asks the perspective of time to show that change, which wastes and scars all earthly things, will grave deep and imperishable, as in granite, the record of its durability and abiding influence. Its purpose was not to chronicle past victories and record past progress, though this of course it did, but to open the door to future and immeasurably greater ones. It was a prelude, not a finale; a promise, not a boast; a prospect, not a recollection.''

Rev. Dr. John Henry Barrows, the distinguished Chairman of the Committee of Organization and historian of the Parliament of Religions, says in an admirable summary of its results, in ''The Forum'' for September, 1894:

''No other event ever awakened so wide and sympathetic an interest in comparative religions, 'the highest study to which the human mind can now devote its energies.' The spectacle itself gave vividness and reality to the vague popular notions of the ethnic faiths. Scientific study of this theme has been confined to the few, and scholars are now grateful that the Parliament has aroused such general interest in it on the part of educated people. Through the daily press of Chicago, which gave fifty columns each day for seventeen days to the proceedings of the Congress, and through the religious press of many lands, the words spoken have already reached millions. The more permanent literary fruitage of this Congress, giving its proceedings in books, with more or less fullness, has been large, more than one hundred thousand copies of these various volumes having already been taken. They have gone, not only into the great public libraries, into the hands of preachers and scholars, but also into the homes of thoughtful people among the laity of the six continents.''

The Chicago *Tribune*, reviewing the World's Congress work, and voicing the general opinion of the public press, said:

''At these Congresses have been gathered men of every rank and every race. They constitute the most remarkable series of gatherings the world has known; remarkable for the popular interest taken in them; remarkable for the high character of the speakers and audiences; remarkable for the serious dignity of the discussions, and remarkable in the value of their contributions to human knowledge.''

If there were no other supreme feature of the World's Fair, these congresses would have constituted one in which the Columbian celebration has surpassed all which have preceded it, as the sunlight pales the rays of the full moon.

OBJECT OF DEPARTMENT OF RELIGION.

In organizing the Department of Religion we declared its object to be:

''*To unite all religion against all irreligion; to make the Golden Rule the basis of this union; to present to the world in the Religious Congresses to be held in connection with the Columbian Exposition of 1893, the substantial unity of many religions in the good deeds of the religious life; to provide for a World's Parliament of Religions, in which their common aims and common grounds of union may be set forth, and the marvelous religious progress of the nineteenth century reviewed; and to facilitate separate and independent Congresses of different religious denominations and organizations, under their own officers, in which their business may be transacted, their achievements presented and their work for the future considered.*''

The immense task of organizing the Parliament of Religions was entrusted to a General Committee on Religious Congresses, of which the Rev. Dr. John Henry Barrows was appointed the Chairman This committee consisted of sixteen persons, representing sixteen forms of religious faith. In selecting them, great care was taken to secure as representatives of different religious bodies persons of strong and vigorous convictions, who would be acknowledged by their respective organizations as worthy to speak in their behalf. The committee, as originally constituted, consisted of the following persons:

Rev. Dr. John Henry Barrows, Chairman (Presbyterian); Rev. Prof. David Swing, Vice-Chairman (Independent); Most Rev. Archbishop P. A. Feehan (Catholic); Rt. Rev. Bishop William E. McLaren, D.D.,D.C.L. (Protestant Episcopal); Rev. Dr. F. A. Noble

(Congregationalist); Rev. Dr. William M. Lawrence (Baptist); Rev. Dr. F. M. Bristol (Methodist); Rabbi E.G. Hirsch, (Jew); Rev. Dr. A. J. Canfield (Universalist); Rev. Jenkin Lloyd Jones (Unitarian); Rt. Rev. Bishop C. E. Cheney (Reformed Episcopal); Rev. M. C. Ranseen (Swedish Lutheran); Rev. John Z. Torgersen (Norwegian Lutheran); Rev. J. Berger (German Methodist); Mr. W. J. Plummer (Quaker); Rev. L. P. Mercer (Swedenborgian).

To indicate the general scope of the Department entrusted to the charge of this Committee, we suggested for its consideration the following themes:

a. The Idea of God, its Influence and Consolations.

b. The Evidences of the Existence of God, especially those which are calculated to meet the agnosticism of the present time.

c. That Evils of Life should be shunned as Sins against God.

d. That the Moral Law should be obeyed as necessary to Human Happiness, and because such is the Will of the Creator.

e. That the Influence of Religion on the Family of Life is to make it Virtuous and Pure.

f. That the Influence of Religion on the Community is to Establish Justice, Promote Harmony, and Increase the General Welfare.

g. That the Influence of Religion on the State is to Repress Evil, Vice and Disorder in all their Forms, and to Promote the Safety and Happiness of the People.

h. That Conscience is not a Safe Guide, unless Enlightened by Religion and Guided by Sound Reason.

i. That of a Truth, God is no Respecter of Persons, but in every Nation he that feareth Him and Worketh Righteousness is Accepted of Him.

j. That throughout the World the Substantial Fruits of Sincere Religion include the following: Improved Personal Character; Better Citizenship; Better Business Methods; Nearly all the Works of Charity; Improved Domestic Order; Greater Public Peace, etc.

k. That the Weekly Rest Day is Indispensable to Religious Liberty, and to the General Welfare of the People.

l. The Triumphs of Religion in all Ages.

m. The Present State of Religion throughout the World, including its Marvelous Advances during the Present Century.

n. The Statistics of Churches as an Answer to the Alleged Prevalence of Infidelity.

o. The Dominance of Religion in the Higher Institutions of Learning.

p. The Actual Harmony of Science and Religion; and the Origin and Nature of the Alleged Conflict between them.

q. The Influence of Religious Missions on the Commerce of the World.

r. The Influence of Religion on Literature and Art.

s. The Coming Unity of Mankind in the Service of God and of Man.

t. That there is an influx from God into the mind of every man, teaching that there is a God, and that He should be worshiped and obeyed; and that as the light of the sun is differently received by different objects, so the light of divine revelation is differently received by different minds, and hence arise varieties in the forms of religion.

u. That those who believe in these things may work together for the welfare of mankind notwithstanding they may differ in the opinions they hold respecting God, His revelation and manifestation; and that such fraternity does not require the surrender of the points of difference. The Christian believing in the Supreme divinity of Christ may so unite with the Jew who devoutly believes in the Jehovah of Israel; the Quaker with the High Church Episcopalian; the Catholic with the Methodist; the Baptist with the Unitarian, etc.

OBJECTS OF THE PARLIAMENT OF RELIGION.

As finally stated by Dr. Barrows, adopted by the Committee of Organization and approved by the President, the Objects of the World's Parliament of Religions were declared to be as follows:

1. To bring together in conference, for the first time in history, the leading representatives of the great historic religions of the world.

2. To show to man, in the most impressive way, what and how many important truths the various religions hold and teach in common.

3. To promote and deepen the spirit of human brotherhood among religious men of diverse faiths, through friendly converse and mutual good understanding, while not seeking to foster the temper of indifferentism, and not striving to achieve any formal and outward unity.

4. To set forth by those most competent to speak what are deemed the important distinctive truths held and taught by each religion, and by the various chief branches of Christendom.

5. To indicate the impregnable foundations of Theism, and the reasons for man's faith in immortality, and thus to unite and strengthen the forces which are adverse to a materialistic philosophy of the universe.

6. To secure from leading scholars, representing the Brahman, Buddhist, Confucian, Parsee, Mohammedan, Jewish, and other faiths, and from representatives of the various churches of Christendom, full and accurate statements of the spiritual and other effects of the religions which they hold upon the literature, art, commerce, government, domestic and social life of the peoples among whom these faiths have prevailed.

7. To inquire what light each religion has afforded, or may afford, to the other religions of the world.

8. To set forth, for permanent record to be published to the world, an accurate and authoritative account of the present condition and outlook of religion among the leading nations of the earth.

9. To discover, from competent men, what light religion has thrown on the great problems of the present age, especially the important questions connected with temperance, labor, education, wealth and poverty.

10. To bring the nations of the earth into a more friendly fellowship, in the hope of securing permanent international peace.

RULES AND REGULATIONS.

For the Government of the Parliament of Religions, the following rules and regulations were prepared and widely published:

1. Those taking part in the Parliament are to conform to the limitations and directions of the General Committee on Religious Congresses of the World's Congress Auxiliary, and they are carefully to observe the spirit and principles set forth in the preliminary address of this Committee.

2. The speakers accepting the invitation of the General Committee will state their own beliefs and the reasons for them with the greatest frankness, without, however, employing unfriendly criticism of other faiths.

3. The Parliament is to be made a grand international assembly for mutual conference, fellowship and information, and not for controversy, for worship, for the counting of votes, or for the passing of resolutions.

4. The proceedings of the Parliament will be conducted in the English language.

5. Preceding the meetings of the Parliament will be daily morning conferences, purely religious and devotional, under suitable leaders, thus enabling those naturally affiliated to worship together.

6. The evening meetings will be devoted partly to the practical problems of the age, partly to the meetings of non-Christian religionists who may desire to confer together, and partly to the sessions of the Parliament of Christendom, at which all those who recognize the moral and spiritual leadership of Jesus will discuss the relationship of all believers in Him to one another and to the needs of the world.

From the rules and regulations prepared and promulgated to secure equal rights, privileges, and protection to all participants in the World's Congresses of 1893, and to promote harmony and prevent injustice and discord, the following paragraphs are taken:

"Unprepared discussion or miscellaneous debate would obviously be inconsistent with a plan of which it is the chief object to procure the maturest thought of the world on all the great questions of the age, in a form best adapted to universal publication. The time at disposal after the delivery of a discourse will, therefore, be given to the most eminent persons present, who will speak on the call of the presiding officer, and to whom such previous notice as may be practicable will be given.

"The summaries of progress to be presented, and the problems of the age to be stated in the World's Congresses of 1893, will not be submitted to the vote of those who may happen to be present, but will be offered for subsequent deliberate examination by the enlightened minds of all countries, for unrestricted discussion in the forum, the pulpit and the public press, and finally for the impartial judgment of that exalted public opinion which expresses the consensus of such minds.

"With this end in view, remarks of leaders, in elucidation of a subject, will take the place of ordinary debate. Appropriate volunteer papers of special merit will be received by the committees, and given such place in the proceedings as the circumstances may allow.

"The object of the Congresses is not to attempt the impossibility of settling anything by debate during the Exposition season, but to elicit from the leaders of progress in all countries, convened in fraternal assembly, the wisest and best thought of the age on the living questions of our time, and the means by which further progress may be made.

"*Controversy is excluded from the World's Congresses of 1893. Advocates will present their own views, not attack the views of others.*"

By far the most important of all the rules and regulations adopted for the government of the World's Congress of Religions was that which excluded controversy and prohibited strife. Each representative was asked to present the best things he could offer for those in whose behalf he appeared, and was informed that the law of the assembly forbade any attack on any other person, system or creed. This law made the success of the Parliament of Religions possible. Without a faithful observance of this law, conflict and confusion would have been unavoidable. How marvelously well this rule was obeyed during the seventeen days of the Parliament was indicated by a remark of one of the oriental speakers, that the few notes of discord which had been heard only served to make the general harmony the sweeter.

The printed book which contains the programmes of the Congresses held in the Department of Religion of the World's Congress Auxiliary contains one hundred and seventy-six pages. The programme of the Parliament of Religions occupies fourteen pages. It is obviously impossible, in a brief sketch like the present, to attempt any detailed account of the inspiring themes and illustrious names which these programmes contain.

As we have elsewhere said, the Parliament of Religions was not a scheme to form a new religion, was not a project to put the representatives of any form of faith in any false position, was not a trap set to catch any unwary visitors to the World's Fair; but it was, on the contrary, a friendly conference on the basis of the Golden Rule of Christ; a royal feast to which the representatives of every faith were asked to bring the richest fruits and the fairest flowers of their religion. The supreme object of the festival was to end religious strife and persecution, and to secure to every human being, as far and as rapidly as possible, the sacred right to worship God according to the dictates of his own conscience.

At the opening of the Parliament of Religions great care was taken to re-state its basis, spirit, scope and purpose, and to make such explanations as seemed expedient to guard against misunderstanding and discord. In the course of the President's Opening Address of Welcome we said:

In this congress the word "religion" means the love and worship of God and the love and service of man. We believe the Scripture that "of a truth God is no respecter of persons, but in every nation he that feareth God and worketh righteousness is accepted of Him."

We come together in mutual confidence and respect, without the least surrender or compromise of anything which we respectively believe to be truth or duty, but with the hope that mutual acquaintance and a free and sincere interchange of views on the great questions of eternal life and human conduct will be beneficial.

As the finite can never fully comprehend the infinite, nor perfectly express its own view of the divine, it necessarily follows that individual opinions of the divine nature and attributes will differ. But, properly understood, these varieties of view are not causes of discord and strife, but rather incentives to deeper interest and examination.

Necessarily, God reveals himself differently to a child and to a man; to a philosopher and to one who cannot read. Each must see God with the eyes of his own soul. Each

must behold him through the colored glass of his own nature. Each must receive him according to his own capacity.

The fraternal union of the religions of the world will come when each seeks truly to know how God has revealed himself in the others, and remembers the inexorable law that with what judgment it judges it shall itself be judged.

The religious faiths of the world have most seriously misunderstood and misjudged each other from the use of words in meanings radically different from those which they were intended to bear, and from a disregard of the distinctions between appearances and facts, between signs and symbols and the things signified and represented. Such errors, it is hoped, this Congress will do much to correct and to render hereafter impossible.

He who believes that God has revealed himself more fully in his religion than in any other, cannot do otherwise than desire to bring that religion to the knowledge of all men, with an abiding conviction that the God who gave it will preserve, protect and advance it in every expedient way. And hence he will welcome every just opportunity to come into fraternal relations with men of other creeds, that they may see in his upright life the evidence of the truth and beauty of his faith, and be thereby led to learn it, and be helped heavenward by it.

When it pleased God to give me the idea of the World's Congresses of 1893, there came with that idea a profound conviction that their crowning glory should be a fraternal conference of the world's religions. Accordingly, the original announcement of the World's Congress scheme, which was sent by the Government of the United States to all other nations, contained, among other great themes to be considered, "The grounds of fraternal union in the Religions of different peoples."

The programme for the Religious Congresses of 1893 constitutes what may with perfect propriety be designated one of the most remarkable publications of the century. The Programme of this General Parliament of Religions directly represents England, Scotland, Sweden, Switzerland, France, Germany, Russia, Turkey, Greece, Egypt, Syria, India, Japan, China, Ceylon, New Zealand, Brazil, Canada and the American States, and indirectly includes many other countries. This remarkable programme presents, among many other great themes to be considered in this Congress, Theism, Judaism, Mohammedanism, Hinduism, Buddhism, Taoism, Confucianism, Shintoism, Zoroastrianism, Catholicism, the Greek Church, Protestantism in many forms, and also refers to the nature and influence of other religious systems.

This programme also announces for presentation the great subjects of revelation, immortality, the incarnation of God, the universal elements in religion, the ethical unity of different religious systems, the relation of religion to morals, marriage, education, science, philosophy, evolution, music, labor, government, peace and war, and many other themes of absorbing interest. The distinguished leaders of human progress by whom these great topics will be presented constitute an unparalleled galaxy of eminent names, but we may not pause to call the illustrious roll.

Let one other point be clearly stated. While the members of this Congress meet, as men, on a common ground of perfect equality, the ecclesiastical rank of each, in his own church, is at the same time gladly recognized and respected as the just acknowledgement of his services and attainments.

But no attempt is here made to treat all religions as of equal merit. Any such idea is expressly disclaimed. In this congress, each system of religion stands by itself in its own perfect integrity, uncompromised, in any degree, by its relation to any other. In the language of the preliminary publication in the department of religion, we seek in this Congress "to unite all religion against all irreligion; to make the golden rule the basis of this union; and to present to the world the substantial unity of many religions in the good deeds of the religious life.

Without controversy, or any attempt to pronounce judgment upon any matter of faith or worship or religious opinion, we seek a better knowledge of the religious conditions of all mankind, with an earnest desire to be useful to each other, and to all who love truth and righteousness."

It seems appropriate to close this sketch with a repetition here of my final words at the last session of the Parliament of Religions. Those words seem to me to show the spirit of the occasion, and the impression then produced by the events which had transpired, better than any new statement which could now be framed.

"WORSHIPPERS OF GOD AND LOVERS OF MAN:

The closing words of this great event must now be spoken. With inexpressible joy and gratitude I give them utterance.

The wonderful success of this first actual Congress of the Religions of the World is the realization of a conviction which has held my heart for many years. I became acquainted with the great religious systems of the world in my youth, and have enjoyed an intimate association with leaders of many churches during my maturer years. I was thus led to believe that if the great religious faiths could be brought into relations of friendly intercourse, many points of sympathy and union would be found, and the coming unity of mankind in the love of God and the service of man be greatly facilitated and advanced. Hence, when the occasion arose it was gladly welcomed and the effort more than willingly made.

What many deemed impossible God has finally wrought. The religions of the world have actually met in a great and imposing assembly; they have conferred together on the vital questions of life and immortality in a frank and friendly spirit, and now they part in peace with many warm expressions of mutual affection and respect.

The laws of the Congress forbidding controversy or attack have, on the whole, been wonderfully well observed. The exceptions are so few that they may well be expunged from the record and from the memory. They even served the useful purpose of timely warnings against the unhappy tendency to indulge in intellectual conflict. If an unkind hand threw a firebrand into the assembly, let us be thankful that a kinder hand plunged it in the waters of forgiveness and quenched its flame.

If some western warrior, forgetting for the moment that this was a friendly conference and not a battle-field, uttered his war-cry, let us rejoice that our Oriental friends, with a kinder spirit, answered, "Father, forgive them, for they know not what they say."

No system of faith or worship has been compromised by this friendly conference; no apostle of any religion has been placed in a false position by any act of this Congress. The knowledge here acquired will be carried by those whose have gained it, as precious treasure to their respective countries, and will there, in freedom and according to reason, be considered, judged and applied as they shall deem right.

The influence which this Congress of the Religions of the World will exert on the peace and prosperity of mankind is beyond the power of human language to describe. For this influence, borne by those who have attended the sessions of the Parliament of Religions to all parts of the earth, will affect, in some important degree, all races of men; all forms of religion, and even all governments and social institutions.

The results of this influence will not soon be apparent in external changes, but will manifest themselves in thought, feeling, expression, and the deeds of charity. Creeds and institutions may long remain unchanged in form, but a new spirit of light and peace will pervade them; for this Congress of the World's Religions is the most marvelous evidence yet given of the approaching fulfillment of the apocalyptic prophecy, "Behold I make all things new."

But great as the Parliament of Religions is in itself, its importance is immeasurably enhanced by its environment and relations. It is the center and crown of a great movement which touches all the leading interests of humanity. It has been aided by, and is, in turn, beneficial to all these interests.

Religion is but one of the twenty departments of the World's Congress work. Besides this august Parliament of the World's Religions, there are forty-five other congresses in this department, besides a number of special conferences on important subjects. Thus the divine influences of religion are brought in contact with Woman's Progress, the Public Press, Medicine and Surgery, Temperance, Moral and Social Reform, Commerce and Finance, Music, Literature, Education, Engineering, Art, Government, Science and Philosophy, Labor, Social and Economic Science, Sunday-rest, Public Health, Agriculture and other subjects embraced in a general department.

The importance of the Denominational Congresses of the various Churches should be emphasized, for they conserve the forces which have made the Parliament such a wonderful success

The establishment of a universal fraternity of learning and virtue was early declared to be the ultimate aim of the World's Congress Auxiliary of the World's Columbian Exposition. The Congress of Religions has always been in anticipation, what it is now in

fact, the culmination of the World's Congress scheme. This hour, therefore, seems to me to be the most appropriate to announce that upon the conclusion of the World's Congress series as now arranged, a proclamation of that fraternity will be issued to promote the continuation in all parts of the world of the great work in which the Congresses of 1893 have been engaged.

And now farewell. A thousand congratulations and thanks for the co-operation and aid of all who have contributed to the glorious results which we celebrate this night.

Henceforth the religions of the world will make war, not on each other, but on the giant evils that afflict mankind.

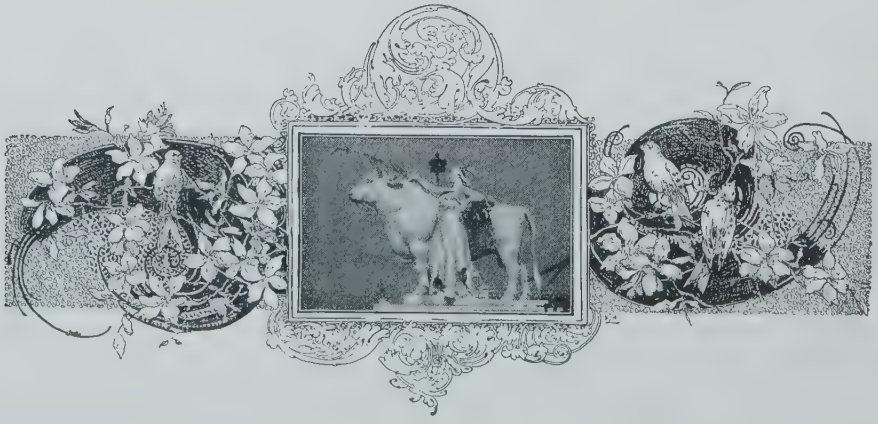
Henceforth, let all throughout the world, who worship God and love their fellowmen, join in the anthem of the angels:

"Glory to God in the highest!
Peace on earth, good will to men!"

The great Parliament closed with the universal prayer, led by Rabbi Hirsch, the benediction by Bishop Keane, of the Catholic University, and the singing of "America" by the audience.

From this lofty point of view, the religions of the world have been surveyed, and the plans for the following course of lessons on Universal Religion have been arranged by THE UNIVERSITY ASSOCIATION. This work is to be strictly governed by the law of the World's Congresses of 1893, which forbade controversy and prohibited strife. Each contributor has been requested to set forth, as ably as possible, the merits of the subject committed to his charge, without attack on any other system of faith, or any assault on any religious organization.

In the way indicated, this course of lessons on the Religions of the World may be made a noble and worthy extension of the World's Congress work in the Department of Religion; for it will bring within the easy reach not only of religious leaders and teachers, but of the people at large, such information of the various religious systems of the world as will enable them to form an intelligent judgment respecting other forms of faith than their own. Thus knowing the truth, the truth will make them free from the bitterness and strife which have unhappily so long and so widely prevailed. It will bring the richest treasures of great religious libraries and the best thoughts of great religious teachers to the hands of all who may desire to obtain them.



THE PRINCIPLES OF THE SCIENCE OF RELIGION,

OR

COMPARATIVE THEOLOGY.

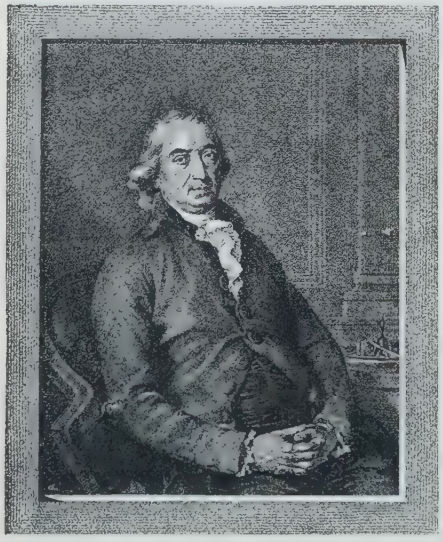
BY

F. MAX MÜLLER, Ph.D., K.M., Professor of Philology, University of Oxford, England.

1. THE HISTORICAL METHOD.

IT has generally been supposed that the century through which we have passed and which is soon to close upon us has been chiefly distinguished by discoveries in physical science. But though these recent discoveries in almost every branch of physical science have certainly been most important, and which has made them so widely known and appreciated, highly useful also for the necessities and comforts of life, and though, chiefly owing to Darwin's influence, a more philosophical spirit, has pervaded of late the whole treatment of organic, and even of inorganic nature, it should not be forgotten that during the same time historical science also has made marvelous advances, not only through a more critical and what used to be called a more pragmatic treatment of Latin, Greek and Hebrew antiquity, but likewise by the discovery of a new world represented by literatures, the very existence of which was unknown in former days. Our conception of the world to which we belong has been entirely changed. Like Pompeii and Herculaneum, with their streets and markets, their temples, and their private houses, whole periods in the historical development of the human race have been brought to light, the life of several almost forgotten branches of our race has been restored, and the conviction has grown stronger and stronger that the history of the human race forms one integral whole. Though divided into families which share, if not a common blood, at all events a common language, common customs, common traditions, nay, common mythological and religious names and ideas, the whole human race is known to be held together by an eternal solidarity. *Nihil humanum a nobis alienum putamus* has been the leading principle of modern anthropology, or the science of man. Even the most backward and degraded races have been drawn within the sphere of human interest, their languages have in some cases been studied with the same care as Sanskrit and Greek, and not a few

analogies have been discovered between their customs and beliefs and those of our nearer relatives, such as Greeks and Romans and Hindus, Celts and Slavs. A hope has even been expressed that these analogies, at present of interest to the psychologist only, may in time become strong enough to prove a real genealogical relationship between those who are still and those who are no longer on the stage of primitive savagery.



Herder.

And not only has the sphere of historical research been extended far beyond its former limits, but a new spirit is now entering all historical studies. Owing chiefly to the impulse given even in the last century by such men as Vico, Herder, Johannes von Müller and Hegel, history has ceased to be a mere chronicle of events. What was called by former German historians pragmatic as distinguished from purely narrative history was a treatment of history which tried to trace every event back to its determining causes, to explain every movement by the motives that inspired it and by the objects at which it aimed. Thus the history of the world has not only been enlarged, but has been changed into a coherent and intelligible whole, in which every link of the chain is connected directly or indirectly with other links. It has become possible in this way to discover in many, if not in all historical periods, an unbroken continuity, nay, an intelligible purpose running through all ages, and to perceive, however dimly, the distant goal to which the human race has been tending from the very first. No doubt in the eyes of the critical historians this treatment has its dangers, which become most apparent in Hegel's philosophy of history, more particularly in his brilliant treatment of the history of philosophy and religion. Looking upon the historical progress of philosophical and religious thought as an evolution determined by inherent laws, he but too often made the facts subservient to his theory and then gave us a history, rather as it ought to have been than as it actually was. Strange to say, it has been thought that this principle of historical evolution which in France has found powerful supporters in Comte and his school, in England in Mr. Herbert Spencer, Buckle and others, was borrowed by the students of historical from the students of physical science, more particularly from Darwin, Wallace, Haeckel and Huxley. But so far as I have been able to watch the progress of the scientific spirit of the age, the very contrary has been the case. The principles of historical evolution had been slowly elaborated by the students of languages, mythology, customs, laws, religions and even philosophy long before they were extended to a study of organic nature. Nay, if we are to be quite honest we cannot really claim the theory of evolution, whether in history or in nature, as peculiar to our own century, unless we choose to ignore

Hegel.

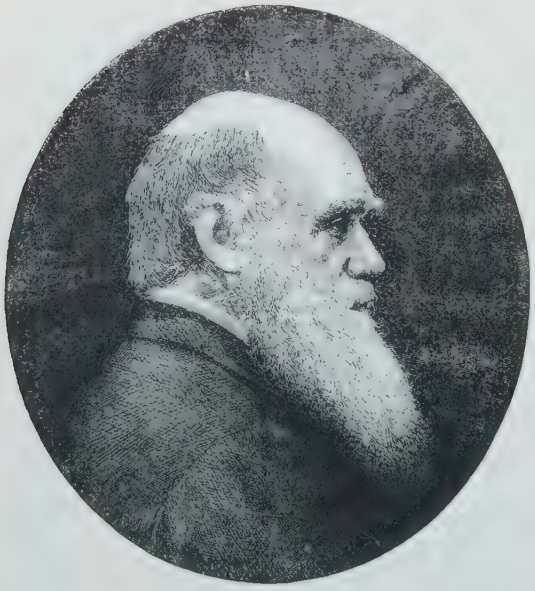
what had been achieved by men belonging by their education at least to the last century, particularly by Herder and his school. In one sense even Goethe was a pupil of Herder's.

I therefore thought it right many years ago, as soon as the popular and unreasoning rage for *evolution* began, to point out that this magic word was only a synonym of *history*, if properly understood. And who would dream of claiming the discovery of history, more particularly of pragmatic history, for our century? Though at first many hard names were used against me for having dared to utter this home truth, in the end simple facts carried the day as they always do. One of the most enthusiastic but also most honest prophets of evolution, the late Professor Huxley, has stated in the "Encyclopedia Britannica" in words that cannot be mistaken, that evolution and development are terms employed in biology as general names for the history of the steps by which any living being has acquired the morphological and the physiological character which distinguish it. The late Henry Drummond repeats the same statement. "Order of events is history, and evolution is history." In exactly the same spirit the students of the history of languages, mythology, religion and philosophy, nay, of political, economical and ethical systems also, had been studying for years the order and the steps by which any language, mythology, religion, or philosophy, nay, any political, economical or ethical systems had slowly acquired the force and the character which distinguish each of them. It would, however, be childish to attempt to establish any priority in favor of any individual philosopher as the first discoverer of history or even of evolution. Such ideas belong to the *Zeitgeist;* they dominate an age and inspire individual writers. It may be that Darwin, however unconsciously, was influenced by the thoughts that ran through the works of Vico, Herder, Hegel, or Bopp; it is equally possible that more recent writers on the science of language, mythology and religion, were inspired or encouraged at least by the writings of Darwin. We all owe a great deal to Darwin's determined advocacy of the principles of evolution, and it seems strange that Mr. H. Spencer should lately, through one of his followers at least, have disclaimed any indebtedness to Darwin in the original conception of his synthetical philosophy. What is really important is not the priority of the individual, but the priority of the ideas themselves, and here there can be little doubt that the principles of development (Entwickelung), evolution, order and continuity were recognized in the history of language long before they were applied by Darwin and his followers to biology in its widest sense.

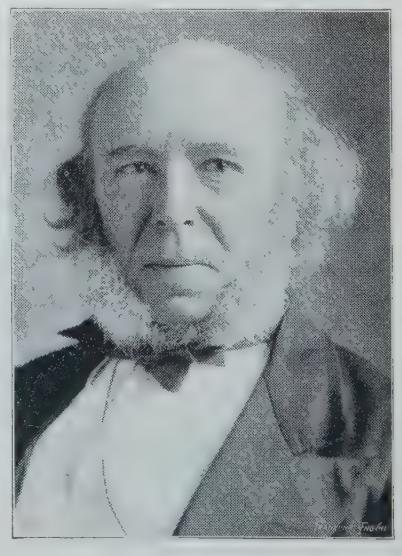
Goethe.

The real advance that was made in our century beyond Vico, Herder, and Hegel, has been brought about, not so much by a new theory, as by a greater accumulation of new facts, and, in consequence, a more accurate knowledge of the actual steps that led from every lower stratum to a higher one, steps not imperceptible or merely postulated, but steps clearly perceptible and definite by which the human

mind has risen from the lowest elementary conceptions to the higher and more complex thoughts of the present time, and this is likewise what seems to me, though on this point I am very incompetent to judge, to distinguish the movement inaugurated by Darwin, and to mark the advance achieved by him over all predecessors. Though the idea of evolution was there long before him, what gives him his conspicuous place in the progress of actual science is the accumulation of ingeniously discovered and well established facts, the substitution of perceptible and definite steps in biological evolution in place of the vague imperceptible degrees by which Oken and Hegel imagined they could reconstruct the evolution of nature or the evolution of thought, and lastly his recognition of such important factors in evolution as the struggle for life and the survival of the fittest. If now at the end of our century we possess the outline at least of a real science of man, and of his ascent from the simplest beginning of language to the highest summits of philosophical thought, if we know how the postulated *homo alalus* became by means of language the real *homo sapiens*, such as we know him in history, we owe it chiefly to a more comprehensive study of the facts of languages on which alone the four great sciences of language, mythology, religion and thought can be founded. If it is language that makes man, it was but natural that the science of language should have given a new life to all the branches of the Science of Man, showing how the human mind in its endeavor to apprehend and to comprehend the world by which it found itself surrounded, proceeded naturally from mere percepts to more and more general concepts as embodied in the so-called roots of language, and their numberless derivations, how afterwards it was driven for a long time to poetical, metaphorical, mythological and religious expression of the surrounding phenomena of nature, till it finally reached the stage of abstract thought, and recognized in Kant's Critique of Pure Reason both the extent and the limits of its powers. What this new science of man or Anthropology aims at is not only to show in a general way the progress of mental evolution, but to discover the definite and successive steps, nay, whenever it is still possible, the very individuals who were the first to take the really epoch-making steps in the evolution of man or of the human mind.



Charles R. Darwin.



Herbert Spencer.

2. SCIENCE OF RELIGION.

The Science of Religion, or Comparative Theology* starts with a study of the principal religions of the world. Like the sciences of language, mythology, and thought it would have been absolutely impossible before the beginning of this century, and it is certainly our century which may by right claim it as its own. It is true the Jewish, the Christian and the Mohammedan religions had formed the subject of learned studies for many centuries, and the sacred texts on which these religions profess to be founded, the Old Testament, the New Testament and the Koran had been carefully edited and translated. We have only to look at the immense folios on the Old and the New Testament which fill ever so many shelves in our libraries in order to see how much the history of the Jewish and Christian religions had occupied the thoughts of those who came before us. Nor need the works of modern scholars, inspired by what is often contemptuously called the higher criticism, fear comparison with the works of the ancient fathers or reformers of the church. What detracts, however, from the value of most of these works is the absence of the historical spirit, and the unjustifiable way in which the sacred texts of these religions were violently torn away from those great historical movements of human thought, which alone could have given life and meaning to them. If we add to this that all non-Christian religions were treated at the same time in a totally unhistorical spirit by being assigned to the devil as their author, we can well understand why a history of religion and a comparative study of religions were impossibilities before the time of the Reformation. It is all the more interesting to observe one notable exception, and to see the intrepid scholarship displayed by the famous Cardinal Cusanus in the fifteenth century. He seems to have been the first to study non-Christian religions in the independent spirit of a scholar and an historian. He examined the religions of the Greeks and Romans, of Jews, and as far as possible at the time, of the Hindus and Mohammedans also. He actually acquired a knowledge of Arabic in order to read the Koran in the original, and he devoted a whole book, "De Cribratione Alchoran" to the sifting of the Koran, and an examination of Mohammed's teaching, pointing out what seemed to him the many errors of the prophet. And yet he was able to discover a certain harmony in all religions, as far as they were known to him, and it was on this harmony that he built a hope of universal religion, and of universal peace. He went so far as to say that "even those who worship many gods have borne witness to the existence of God, and

Ornament From a Koran of the Time of Scha'aban. (From a Ms. in the Vice-Regal Library at Cairo.)

* The name of comparative religion should be avoided. We do not speak of comparative language but of comparative philology. No one would use comparative bones in the sense of comparative anatomy. If theology is the science of religion, comparative theology is the natural name for a comparative study of religions. If other names were wanted, hierology, as suggested by Prof. Tiele, or pistology would answer the purpose.

that in their many gods the polytheists worship after all the one Deity, though they have divided it among many gods. It was the one God they worshiped in all the other gods." We might also quote St. Augustine as a large-hearted judge of non-Christian religions, for though he knew but a small number of religions, it required greater courage in his time, when paganism was still a dreaded enemy, to say what he said, "that there was no religion which did not contain some grains of truth." Since the revival of classical learning in Europe the ancient religions of Greece and Rome have naturally formed the subject of many learned and voluminous treatises. Unfortunately these two mythological religions possess nothing that could be called sacred or canonical books, and even in their most ancient records we meet them already fully developed, no longer as growing and expanding.

A Learned Man Absorbed in the Koran.

What was the true origin of Zeus and Apollo the Greeks knew as little as Virgil knew the first germs of Jupiter and Mars. Yet these are the questions which most concern the students of mythology and religion. It is difficult, if not impossible, to draw a sharp line between the religion and the mythology, whether of Greeks or of Romans, and we must often rest satisfied to know no more of their Gods than the legends and the cult peculiar to each period in their growth. The only means we possess of knowing more of their Gods than the Greeks and Romans knew themselves is comparison and etymology. Much has been achieved in this research, but there remain many names which admit, as yet, of no comparison and defy all etymology. We must rest satisfied with having established the fact that the first step in the evolution of the principal gods and heroes is to be found in their names, and that a considerable proportion of their names admit of etymological interpretation. This conviction, unwelcome as it was at first to classic scholars, and resisted as it is even now as a dangerous innovation by a few of them, has imparted a new character to all mythological and religious studies, and has clearly established the fact that here as elsewhere the legends and the cult of the gods can be accepted as the detritus only of far more ancient religious and mythological thought. Though the later history of the cult of the gods, of worship, sacrifice, of public and private festivals, and more particularly of the most ancient temples still preserved to us is full of interest for understanding the later development of religious faith and myth among the two classical nations, it would clearly be as hopeless to try to gain an insight into the original character of the principal deities of Greece and Italy from what we know of their cult in historical times as to try to discover the true genius of Christianity from the magnificent pageants in St. Peter's at Rome or from the joyous celebrations of the days of popular saints in the streets of Santa Lucia at Naples. This is not meant to belittle in any way the value of the many learned treatises on the legends and cults of Greeks and Romans published by the classical scholars of former centuries, but only to bring out more clearly the fundamental difference between their ideas and what is now called *The Science of Religion*. That science, concerned as it chiefly is with the origin, not only of Greek and Roman, but of all the religions

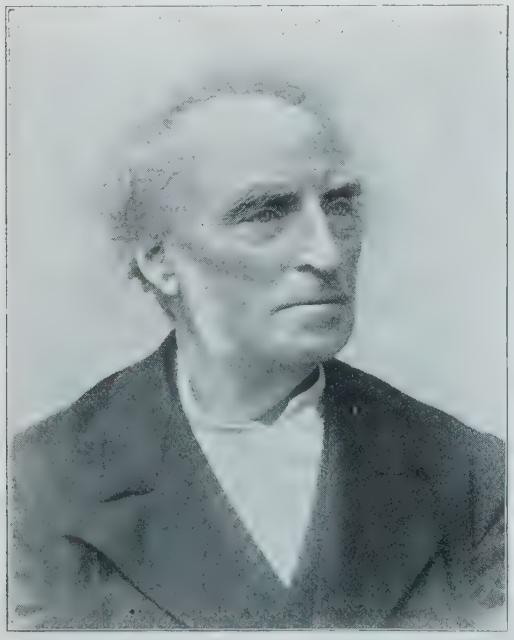
and mythologies of the East which have become accessible to us in their sacred literatures, with the genesis of their gods and goddesses, with the etymology of their names, and with the beginnings and original intentions of their sacrifices and of the various forms of praise, prayer and thanksgiving which in some cases gradually developed into a regular ceremonial or cult, was simply impossible before the beginning of our own and the end of the last century, and may fairly be claimed as one of the greatest conquests of our time.

A comparative study of the religions of the world required before all things a knowledge of the language in which each religion arose, and without which it would have been impossible. No one would be bold enough to write on the gods of ancient Greece and

The Colonnades of St. Peter, Rome.

Rome without at least a smattering of Greek and Latin. How then could the religions of India and ancient Persia have been studied without a knowledge of Sanskrit and Zend, and how could a comparative study of the principal religions and mythologies of the world have been possible without a previous comparative study of the languages in which they have become known to us? Even with regard to the still existing religions whether of civilized or uncivilized races which have been described to us by missionaries and travelers or even by some of their followers, we see at once the wide difference between the statements of mere casual observers unable to ask questions or to carry on discussions on any authoritative documents, whether of a literary or an oral character, and the really instructive accounts which we owe to men like Dr. Hahn, Bishop Callaway, the Rev. W. W. Gill, or to Rāmmohun Roy, Nila kantha Ghoreh, Bunyiu Nanjio, and others. When at the beginning of our century the scholars of Europe began to devote themselves to a study of Sanskrit

and Zend, of Egyptian and Babylonian, there soon followed a complete revolution in the ordinary ideas about the religions of the ancient inhabitants of India, Persia (Media), Egypt and Babylon. The decipherment of Vedic Sanskrit, of Avestic Persian, of hieroglyphic Egyptian and cuneiform Babylonian received its real value when it was seen how it could serve as a key to the literature and the religion of ancient humanity. Before that time our ideas of the religion of Egypt and Babylon, of India and Persia were chiefly derived from Herodotus and other Greek writers, but comparison of their accounts with such accounts of the Egyptian pantheon, as we now possess in the works of Brugsch or Maspero, will best show the difference which a knowledge, however slight, of the ancient Egyptian language has produced in a true appreciation of the ancient religion of Egypt. The same remark applies to the religion of Babylon and Assyria, though here there remains much, undoubtedly, to be done before we can reach the deepest roots of the religion of the land of the two rivers. As we know it at present from the works of Maspero or Sayce, it seems so full of what we should call secondary or even tertiary ideas that we cannot but hope that a fuller knowledge of the Akkadian language and literature may in time disclose to us a far deeper stratum of thought and in it the real germs of Mesopotamian faith and worship.



James Legge, M A., D.D., L.L.D.

The religions of China were known even during the last century, thanks chiefly to the conscientious labors of Roman Catholic missionaries resident in the capital of the Chinese Empire. Their knowledge of Chinese was most creditable, and their translations of some of the Kings ascribed to Confucius and Laotze enabled European scholars to from a fairly accurate idea of the teaching of these two philosophers which consisted of moral and metaphysical doctrines rather than of what we mean by religious dogma in a more narrow sense. Still in this branch of Oriental scholarship also great progress has been made by more recent scholars, such as Abel Remusat, Stanislas Julien, Professor Legge, Dr. Wylie, and others, so much so that what is called religious cult in China, whether the ancient popular cult embodied in the writings of Confucius, or the more metaphysical and esoteric system ascribed to his contemporary Laotze, or the worship of Fo, *i. e.*, Buddha, introduced in the first century from India to China, may now be studied as readily by European students as the religions of Mohammed or of the Old and New Testaments.

Remembering that all great religions had their origin in the East, and that the sacred writings on which they profess to be founded are all composed in the ancient languages of their respective countries, it may be easily understood why it was only after the rise of Oriental philology in the beginning of our century, that a really scholarlike study of their teaching became possible.

3. RELIGIOUS LITERATURES OF VARIOUS COUNTRIES.

We are now in possession of what may be called authentic religious literature for the following countries:

I. Egypt.—Though we do not possess any of the sacred books which seem to have been known to ancient Greek writers, the hieroglyphic and hieratic inscriptions and papyri, particularly the so-called Book of the Dead, are so full of religious ideas, and the ancient temples and pictorial representations on their walls have placed before us such living pictures of their daily life and their solemn cult, that it has been possible for hieroglyphic scholars to give us a fuller knowledge of the religion, mythology and cult of ancient Egypt than we can ever hope to gain of the religious faith and ceremonies of the ancient inhabitants of Greece and Italy.

The Egyptian Judgment of the Dead.
(Vignette of the 125th Chapter of the Book of the Dead.)

II. Babylon and Assyria.—The cuneiform inscriptions found in these Mesopotamian Kingdoms, though far less abundant than those of Egypt, have likewise yielded, not indeed what could be called a sacred code, but so many hymns, legends, and names of gods, goddesses and heroes, that it has been found possible to trace the general outlines at least of what constituted their religion and sacrificial cult. What seems strange is that while some very competent scholars are now inclined to look upon the Babylonian civilization as more ancient than that of Egypt, we find in the oldest Babylonian hymns allusions to an historical environment which, according to our ideas, would indicate a far more advanced progress in the arts of civilized life than we find for instance in the hymns of the Rigveda, which are commonly assigned to a much later date. We must not forget that brilliant as the progress of Babylonian research has been, these studies are as yet in their infancy, and, considering the ever-increasing wealth of materials, hold out a hope of much greater future discoveries than have hitherto been achieved.

Ancient Scroll of the Pentateuch.

III. Palestine.—I need add nothing here about the Old Testament and the religion of the Jews, beyond pointing out that as both the Jewish and the Babylonian religions are of Semitic origin and composed

in a Semitic language, they often help to illustrate each other, and share many things in common, such as the legend of the deluge, and, according to some scholars, the legends of the Tower of Babel, of Paradise, and other half historical traditions of the most ancient Semitic world.

IV. Arabia.—There is one more Semitic religion, Islam, as founded by Mohammed in the seventh century A.D. Mohammed clearly borrowed most of his ideas from Jews and Christians with whom he came in contact while trying to reform the manners and superstitions of the wild tribes of Arabia. Had his informants been able to give him an account of the true doctrines of Moses and Christ, it is not too much to say that Mohammed might have been satisfied with preaching Jewish and Christian doctrines instead of becoming the founder of a new religion.

Image of Confucius.

V. China.—1. Here we possess indeed the literary documents on which the three recognized religious systems of the country profess to be founded. The system of Confucius is founded on the Kings. King, however, does not mean what we mean by sacred book or Bible, but simply a book recognized as authoritative on all the subjects on which it touches. Nor do these books derive their authority from any supposed miraculous revelation, but chiefly from their age. Confucius who has often been quoted as their author, decidedly declines that honor for himself and claims no more than to have been the collector and preserver of these books, and in that sense the restorer but not the founder of the ancient religion of his country. To our mind these books are not altogether religious. They teach principles of morality and worldly wisdom, besides those of religion, and Confucius actually warns the people not to have too much to do with the spirits, but to honor their fathers and mothers, as a foundation of a well ordered social life.

2. Laotze, who was a contemporary of Confucius and the founder of Taoism, is far more responsible personally for the Tao-te-King than Confucius for his Kings, but he also represents his doctrine of Tao, Right or Reason, as a doctrine of great antiquity, which he preached, but did not invent. This doctrine which was originally highly metaphysical, and destined for the few rather than the many, has become thoroughly vulgarized and degraded in the course of centuries, and we are told that it is now professed by the least educated classes of the people of China.

3. The same may be said of the third established religion in China. Buddhism as introduced into the country in the first century A.D., was chiefly founded on the *Mahâyâna* School. This school presented even in India a secondary and on many points corrupt form of Buddhism, and has been still further misunderstood and degraded in China, Korea and Japan. For a scientific study of this branch of Buddhism we should depend on the Sanskrit originals rather than on Chinese translations, but we can hardly expect the leaders of the various sects into which the Mahâyâna Buddhism has been broken up in China, Japan and Mongolia to take this view. In their eyes this doctrine, which for the sake of clearness I proposed to call Bodhism rather than Buddhism, is the true and genuine doctrine of Buddha,

or, as they call him, the great Bodhisattva,* nor can it be denied that it may have answered the religious requirements of the great mass of the people far better than the more or less agnostic teaching of the Buddha. Much still remains here to be cleared up, how to account for the origin of the Mahâyâna school, for its divergence from the religion as contained in the Pali Tripiṭaka, and for the many things which in spite of their differences the two sects share in common, often to their *ipsissima verba.*

VI. India.—Here we possess the immense advantage that the Hindus themselves have recognized certain ancient texts, not only as sacred but as canonical or invested, as we should say, with supreme authority, and in fact, infallible. Though we cannot trace these texts in their present form back to more than the second millenium before our era, there have been many changes in the Brahmanic religion which we can watch through various periods of language and literature. Each of these changes represents a religion by itself and can be studied in its own Sacred Books. We have to distinguish in India:

1. The religion of the Veda (the metrical hymns or Mantras).

2. The religion of the Brâhmaṇas (prose).

3. The religion of the Purâṇas and their modern developments.

4. The religion of Buddha in its three modifications: (*a*) The Hînayâna; (*b*) The Mahâyâna; (*c*) The Ǵaina sect.

Great Bronze Statue of Buddha, Japan.

1. The most ancient religion of the Veda has to be studied in the ten Maṇḍala of the poetic hymns of the Rig-Veda-Sanhitâ.

2. The religion of the Brâhmaṇas is contained in the prose Brâhmaṇas, and in the Sanhitâs of the Yaǵurveda Sâmaveda, and Atharvaveda.

3. The later and more popular religion of India has left its records in the Mahâbhârata, Râmâyaṇa, the legal Śâstras and the Purâṇas. The religious beliefs and customs of the aboriginal inhabitants of India, who are often alluded to in the Mantras, Brâhmaṇas, and in the Mahâbhârata, etc., have left no documents behind, and it is doubtful whether the superstitious practices of some of the uncivilized races still inhabiting parts of India may be accepted as survivals of their ancient religions.

4. Buddhism has to be studied in three distinct sacred canons: (*a*) The Hînayâna in the Tripiṭaka or The Three Baskets (Pali); (*b*) The Mahâyâna in a number of texts written in the so-called Gâthâ dialect and in a corrupt Sanskrit prose. These are sometimes comprehended under the name of Angas, *i.e.*, members, parts; (*c*) The Ǵaina religion in its own Agamas.

VII. Persia.—The religion of ancient Persia (Media and Bactria) has been rendered accessible to us by the discovery of MSS. of the so-called Zend-Avesta, and by their first scholar-like decipherment by Burnouf and his successors. The Avesta contains ancient and modern texts, the most ancient being the Gâthas. The later development of the Avestic religion can now be studied in the Pehlevi literature, dating from the Sassanian period.

Most of these sacred texts are now published in the original languages, and the more important of them have been rendered accessible to the students of the history

* Bodhi, enlightenment, true knowledge, is the highest goal of this sect. Bodhisattva is he who has the essence of that knowledge and becomes in time a Buddha. Philosophical as it was in its first conception, this branch of Buddhism has become deteriorated by many superstitions.

of religion by English translations published in the *Sacred Books of the East.* Though it seems self-evident that for an accurate and scholar-like knowledge of the great religions of the world, the books recognized as canonical and authoritative by the followers of each religion are indispensable, doubts have been raised by various scholars whether a religion lives really in its sacred books, or whether it does not rather lie buried in them. We know that a large and important branch of Christians set less value on the texts of the Bible than on the traditions of the church, that its priests actually dissuade the laity from reading the Bible, and that they hold certain doctrines and enforce certain practices for which there is no or a very doubtful authority in the Bible. According to them the church, the councils, the priesthood, or the head of the priesthood should be accepted as the recognized representatives and infallible exponents of all religious truth. Others, again, see the real life of a religion in the faith of the individuals who profess to believe in it. According to them any poor widow has as much right to claim her faith to be the true Christian faith, as the most powerful preacher or the most learned professor. From a practical point of view there may be some truth in these ideas, but for historical purposes, and more particularly for a comparison of religions, such a view would simply be subversive of the scientific character of our studies. All studies on religion, all comparisons of the great religions of the world must be founded on their sacred texts. Everything else is mere waste of time and vexation of spirit. Though at the Parliament of Religions at Chicago contradictions and conflicts between the representatives of different schools of the same religion were by wise management prevented, we have seen some very acrimonious discussions break out afterwards. We ourselves should not accept every Christian bishop or minister, nor every educated Christian layman as an authority for the true doctrine of Christ, unless he was prepared to give us chapter and verse from the Bible for every statement made by him. In the same way no Buddhist, whether he comes from Ceylon or Burmah, from China or Japan, whether he be a follower of the Hînayâna, the Mahâyâna, or the Gaina school, has any right to lay down the law with regard to Buddhism, unless he is prepared to give us his reference to passages in the Vinaya, the Sûtras, or the Abhidharma in support of his statements.

Fragments of a Clay Cylinder of Sargon (B C. 722-705). From the Library of Assur-bani-apli. King of Assyria, (B.C. 668-626.)

It was a well-known custom among the defenders of Brahmanism to appeal to lost Sâkâhs or lost branches of the sacred scriptures in support of doctrines for which there was really no authority in their extant Vedas. This was done for the last time in the controversy on widow-burning carried on between Radhâkântadeva, Professor Wilson and myself. My answer to the learned Mahârâjah was the old one given by their own medieval casuists that it is impossible to appeal to skull as a witness in a court of law. If our study of the religions of the world, and more particularly a comparative study of their fundamental doctrines is to lead to any valuable or permanent results, we must no longer speak of what Hinduism, Buddhism, Parsism, of what Judaism or Christianity teaches, we must distinguish between Mantras, Brâhma*n*as and Purâ*n*as, between Mahâyâna, Hînayâna and

Gaina Buddhism, between Gâtha, Yasna and Sassanian Parsism, between the Judaism of the law and the prophets, and the Judaism of the Apocrypha, between the Christianity of the Gospels, the Epistles, and that of the Ecumenical Councils. If possible the *ipsissima verba* of the originals should always be produced, and though I am well aware of the imperfections of all translations of ancient oriental texts, the English translations offered in my S. B. E. may, I venture to say, be accepted for the present as a sufficient authority. Strictly speaking, no modern language can give us the exact equivalents of the words and ideas current at the time of the composition of these sacred texts. We must be satisfied with approximate accuracy, and we should remember that the differences that have arisen between competent oriental scholars in the interpretation of those ancient texts hardly ever effect their fundamental doctrines. Unless these warnings are taken to heart our study of the religions of the world will lead only to confusion, to acrimonious controversy and strife, not to the discovery of those eternal truths which lie hidden in all religions.

Nothing can be more welcome for our purpose than that learned natives also from eastern countries should give us their individual views of their own religions. But it should be a condition *sine qua non* that they should always support their statements by references to their own sacred and canonical texts. No cardinal or bishop, no minister or rabbi would desire exemption from this rule, nor are other eastern religions without learned representatives who could substantiate their statements by quotations from their own sacred codes and hold their own against the best oriental scholars of Europe, nay, even correct their views by their own more intimate acquaintance with their sacred texts, and their more living knowledge of the present working of their religion.

LA FLORIDIANO, NAPOLI, March, 1897. F. M. M.

INTRODUCTION OF UNIVERSAL RELIGION.

BY

EDMUND BUCKLEY, PH.D., Docent in Comparative Religion, University of Chicago.

4. DEFINITIONS.

THE title of this course of lesssons shows that its subject is Universal Religion. This title stands in strict analogy with those of the lesson courses preceding this one, namely, Universal History and Universal Literature. These three belong to the humanities, *i.e.*, the activities proper and peculiar to man, and must therefore be as universal both in space and time as he is. The same concept is intended by the term comparative religion, and, on the other hand, both adjectives are dispensable, since religion (not *a* religion) is by definition both universal and comparative, just as are art, and knowledge. Comparative theology relates properly only to dogmas, while religion includes also ceremonies (1). Religion, then, is our topic, and of this we shall study the history, science and philosophy, and in this order.

The historical consideration in all its variety and detail must precede all others, in order to secure the facts in their setting of space and time. These facts are indispensable to an understanding and estimate of the various theories of the origin, nature and value of religion; and they alone can carry conviction in favor of new truth against the tremendous forces active for the old. The mastery of facts—obscure, rare, previously overlooked—was precisely the secret of Darwin's success in converting the whole scientific world to belief in a theory of evolution which he did not invent, but adopted from his predecessors, Herder, Hegel, and Lamarck.

Such history will lead to a genealogical classification of religions into genera and species, such as Aryan, Semitic, Mongolian, African, American, and Malayo-Polynesian, which are just the great world-wide genera. Then may follow science of religion, or hierology, which will lead to a morphological classification of religions according to standards of value or worth, such as truth, right, beauty, and welfare (the four constitutional principles of man). Hierology will furthermore yield certain laws of coexistence and sequence. Thus, an important case of coexistence is the inseparability of creed and cult; while the prime law of sequence is that of evolution, either progressive or regressive. Finally, the philosophy of religion will use

analysis through psychology, and dialectic through metaphysics, to discover whether the universal conclusions of hierology can be confirmed by self-evident or inferential truth.

Before the history can be intelligently studied certain special definitions must be given, though their full significance and adequate proof can appear only as the field is traversed. No two writers quite agree on their definition of religion; nor should this excite surprise when it is remembered that the definition must include religions varying so widely as Shamanism and Christianity. The reader should specially beware of pitching his definition of religion too high, in other words, of substituting for it the historic *type* of religion, which for him is properly Christianity, or again of substituting for it the philosophical *ideal* of religion (2). Furthermore, the reader must learn to do historically precisely what he should not do practically, viz., dissociate religion and morality, since these had separate sources, and, for a considerable time, separate channels (3). Special difficulty is felt in including in one concept the two great classes of religious ideas known as the naturistic and the animistic, and definitions vary mostly as either one is derived from the other, or both made co-ordinate. Animism is the worship of departed human souls (Latin *anima*) and of nature-powers upon the type of or in material connection with these souls (4). Naturism is the worship of nature-powers simply as men (or animals), without analysis into body and soul, achieved by personification or the like (5). Thus Professor E. B. Tylor, who gave currency to the term "animism," claims, "as a minimum definition of religion, the belief in Spiritual Beings." These are primarily departed human souls, and derivatively nature-souls by analogy with or on the type of the former. On the other hand, Professor A. Reville, who introduced the term "naturism," considers naturism the primary of animism, and from this viewpoint writes, "Religion is the determination of human life by the sentiment of a bond uniting the human mind to that mysterious Mind whose domination of the world and of itself it recognizes, and to whom it delights in feeling itself united." The present tendency is to co-ordinate naturism and animism as sources of religion, (6) and this requires the definition somewhat thus: Religion is the belief in and worship of supersensuous and superhuman being (=beings or a being). Here supersensuous is meant to include both personified nature-powers and departed human souls, while both possess superhuman power. The notion of life, personality, soul, or spirit had, of necessity one way or other, its source in man; while the notion of superior power had its source in nature. Each must be present to constitute a religious object (7).

Ancestral Image of the Bari. (Ethnographical Museum, Vienna.)

4. DEFINITIONS.

(1) **Comparative Theology.**—What is to be understood by Comparative Theology? I find that English speaking authors use the appellation promiscuously with Comparative Religion, but if we wish the words to convey a sound meaning, we should at least beware of using these terms as convertible ones Theology is not the same as religion; and, to me, Comparative Theology signifies nothing but a comparative study of religious *dogmas*. Comparative Religion is nothing but a comparative study of the various religions in *all* their branches.—*C. P. Tiele, "Parliament of Religions," p. 583.*

But Prof. F. Max Müller thinks otherwise, as the following shows:

"By religion, we should always understand the subject itself; by theology, the study or science of that subject.—*F. Max Müller, "Natural Religion," p. 48.*

(2) **The Etymological Definition of Religion.**—Many people still imagine that an etymology is in itself a definition. This was an impression which prevailed widely in early times, before the true principles of etymology had been discovered; and it prevails even now, though there is no longer any excuse for it. . . . But even when an etymology is unassailable on phonetic and historical grounds, it can never give us more than the first starting point of a word. . . . From a purely philological point of view it cannot be denied that *religio* might have sprung from *religare* quite as well as from *relegere*. . . . The real objection

to our deriving *religio* from *religare* is the fact that in classical Latin *religare* is never used in the sense of binding or holding back. . . . Cicero's etymology (*relegere*) is therefore decidedly preferable, as more in accordance with Latin idiom. *Relegere* would be the opposite of *neglegere* or *negligere*, and as *neglegere* meant "not to care," *relegere* would naturally have meant "to care," "to regard," "to revere" . . . So much for the etymology of *religio*, which in its first conception can only have meant respect, care, reverence.

Historical Definition of Religion.—So far we can watch the natural development of the word *religio* in Latin. It began with the meaning of care, attention, reverence, awe; it then took the moral sense of scruple and conscience; and lastly became more and more exclusively applied to the inward feeling of reverence for the gods and to the outward manifestation of that reverence in worship and sacrifice. . . . We have now to follow the word *religio* in its later wanderings. Transferred to a Christian soil, religion became really a foreign word, and as such had to be defined by those who used it, and chiefly by theologians and philosophers. . . . In all these passages, what is intended by *religio*, as used in the Vulgato, is a system of religious beliefs and worship; no longer what was meant by *religio* in its classical sense.—*F. Max Müller*, "*Natural Religion*," *pp 29-42.*

(3) **Religion and Morality.**—One great element of religion, that moral element which among the higher nations forms its most vital part, is indeed little represented in the religion of the lower races. It is not that these races have no moral sense or no moral standard, for both are strongly marked among them, if not in formal precept, at least in that traditional consensus of society which we call public opinion, according to which certain actions are held to be good or bad, right or wrong. It is that the conjunction of ethics and animistic philosophy, so intimate and powerful in the higher culture, seems scarcely yet to have begun in the lower.—*E. B. Tylor*, "*Primitive Culture*," *pp. 426, 427.*

(4) **Animism.**—At this point of the investigation, we come fully into sight of the principle which has been all along implied in the use of the word animism, in a sense beyond its narrower meaning of the doctrine of souls. By using it to express the doctrine of spirits generally, it is practically asserted that the ideas of souls, demons, deities and any other classes of spiritual beings are conceptions of similar nature throughout, the conceptions of souls being the original ones of the series. It was best, from this point of view, to begin with a careful study of souls, which are the spirits proper to men, animals and things, before extending the survey of the spirit-world to its fullest range. If it be admitted that souls and other spiritual beings are conceived of as essentially similar in their nature, it may be reasonably argued that the class of conceptions based on evidence most direct and accessible to ancient men is the earlier and fundamental class. To grant this is in effect to agree that the doctrine of souls, founded on the natural perceptions of primitive man, gave rise to the doctrine of spirits, which extends and modifies its general theory for new purposes, but in developments less authenticated and consistent, more fanciful and far-fetched. It seems as though the conception of a human soul, when once attained to by man, served as a type or model on which he framed not only his ideas of other souls of lower grade, but also his ideas of spiritual beings in general, from the tiniest elf that sports in the long grass up to the heavenly Creator and Ruler of the World, the Great Spirit. —*E. B. Tylor*, "*Primitive Culture*," *pp. 109, 110.*

(5) **Naturism.**—The "Nature-souls," as we may call them for the sake of brevity, are originally nothing but the livingness and the active power of the phenomena of nature conceived after the analogy of animal and man as willing and feeling living beings (not exactly as persons). They are not independent souls brought into a mere accidental connection with the phenomena; originally they are not distinguished from the latter at all, far less separate from or independent of them.—*O. Pfleiderer*, "*Philosophy of Religion*," *p. 10.*

(6) **Co-ordination of Naturism and Animism.**—We believe therefore that neither the Animists nor the Mythologists possess the key for the problem of the origin of religion. However, the explanations of both, though they do not fit the whole, still afford an account of certain series and groups of phenomena. They are therefore not failures, but (on the other hand) are right only in their reciprocal limitations.—*C. de la Saussaye*, "*Lehrbuch der Religionsgeschichte*." *1 Ed., V. I., p. 34.*

(7) **The Superhuman and Supersensuous in Every Deity.**—The sense of the infinite appears in wonder and awe and fear before the transcendent powers of nature. The world confronts the man at every turn with beings and energies beyond and above his comprehension, and beyond and above his power. He lives in the presence of the infinite, which reveals itself on every side in the inaccessible sky, in the great and silent forests, in the ocean, in the impassable rivers, in the dawning light, morning by morning, in thunder, lightning and storm, in the springing of plants from the seed, the coming forth of grass, leaves and flowers in the spring, and in all the mystery of birth and life. Thus everywhere and always confronted and awed by what transcends both his comprehension and his strength, he feels himself hemmed in, limited, dependent, in the grasp of these resistless and incomprehensible powers. His divinity is always superhuman.

On the other hand, he knows in himself thought, feeling and will; from his own voluntary action he gets his first knowledge of power or causal efficiency. He naturally ascribes the effects which he witnesses around him to a thinking, voluntary power like himself. This tendency is discovered now among the lower tribes of savages. One who saw a watch for the first time supposed it to be alive, and when it had run down and stopped, he said it was asleep. A missionary to a savage people sent a boy with fruits to another missionary's family in the neighborhood with a letter specifying the number. The boy had learned that a letter communicated information. Therefore in a retired spot on the way he hid the letter under a stone and ate some of the fruits. He then took out the letter and delivered it with the remainder. When asked for what was missing, he was astonished, and wondered how the letter which was hidden under a stone could have known what he was doing. So the savage regards the transcendent and incomprehensible powers, before which he is awed, as intelligent like himself. In the sense of his dependence he cries to them for help, and considers by what offerings or service he can avert their displeasure and gain their favor.—*Samuel Harris*, "*The Self-Revelation of God*," *p. 17.*

5. DEFINITIONS CONTINUED.

A fetish is any singular object—stone, claw, feather, twig, etc.—believed to harbor a spirit, and therefore usable in control of that spirit for magical ends. The presence of this spirit distinguishes the fetish from an amulet, talisman, or magic symbol, all which are also used in magic. The locomotive and the epistle can be construed by the savage mind only as fetishes, while the modern boy's lucky stone corresponds to the savage's talisman (1).

Entrance to a Fetish-Hut, Lunda. (After Buchner.)

This belief in and worship of supersensuous and superhuman being become, when defined and established, a creed and cult (offering, prayer, dance, etc.), and these two are inseparable, though their ratio varies greatly in various religions (2). Brahmanism is mainly cult, Protestantism mainly creed. The rate of change of the two likewise varies greatly. Cult remains unchanged for centuries and even milleniums, while creed slowly changes under changing culture, though it may remain formally attached to the old cult. Consequently, at any given period, the cult will give evidence for the remotest times preceding it, the creed for nearer times, while the current belief must be gained from individual writers.

The relation between the belief and the worship is as follows: Belief in the presence of superhuman and supersensuous being excites in man the sense of dependence. He hopes for good, and fears evil from them, and seeks to secure the former and to avert the latter by means of worship (3). Thus he secures a joyous sense of union with them. In accord with this analysis, the term god (without capital) will mean any supersensuous and superhuman being, from the lowest kind, such as a tree-god or ancestral-god, through greater powers, such as War-God or Storm-God, to the monotheistic God.

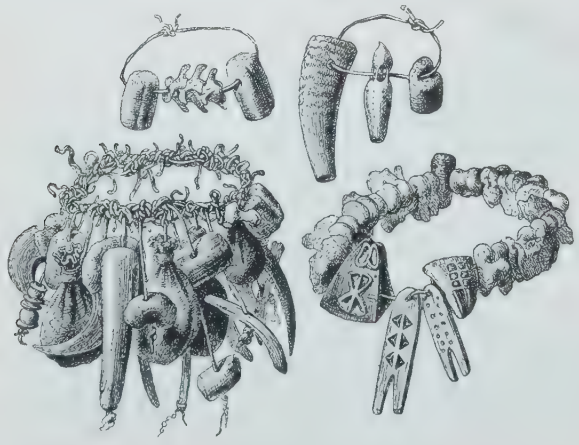
Worship is done primarily by the offering of whatever objects are useful to man, especially food—both animal and vegetable—clothing, ornaments, and weapons. Prayer and praise were originally the natural accompaniments of offering, stating the grounds or conditions upon which the latter are made. The dances that contribute to worship are lively to express joy, and slow to express grief.

Magic is another (mostly) religious element as pervasive as it is to us strange. It is a supposed control of events, exercised either by control of a spirit (fetishism), or by a pledge from a deity, or by mistake of a merely formal (especially analogical or symbolical) connection for a real or causal one. The last case is rather primitive science than religion, *e.g.*, when a man eats some yellow root to cure jaundice. The spell is a magic formula, the charm primarily a magic song, but derivatively a magic object, for which the term amulet should be used, if it protect from evil, and talisman, if it procure good.

It is important to notice that imagination shares with reasoning the production of religious doctrine. Reasoning contributes principles and dogmas, while imagination supplies symbols and myths. A symbol arises when a natural object has been associated with a thought, a myth when a nature-process has been so associated (4). Thus water variously symbolizes fertility, purity, and humility; and the course of

the sun has formed the basis of a divine biography. The religious products of the imagination are no more arbitrary or delusive than are its analogous poetical products of metaphor and allegory.

As myth is the literary deposit of naturism, so is *legend* of animism, especially of its cult of heroes, whose deeds are magnified and sometimes misunderstood as they are orally transmitted from generation to generation. Myth usually forms the earliest stratum in a sacred book; then legend joins it, and later dominates or absorbs it, and is in turn ousted by history.



Magic-Implements, Amulets, Dice, etc., from a Kaffir Sorcerer.

Closely connected with the definition of religion is the problem of its origin, which, however, cannot be discussed until familiarity with the various religions has been acquired (5). It must suffice now to simply state the three leading views: (a) That religion began in an immediate revelation from God to the primitive human pair, which was later corrupted by all but one family of men. (b) That religion began at the lowest known form, and progressed continuously to the various grades now extant. (c) That religion began in crude and vague forms, progressed to various levels by search for the divine through nature and man, and then either degenerated, stood still, or progressed further.

5. DEFINITIONS CONTINUED.

(1) **Fetishism.**—Schultze has explained fetishism from four steps which the mind of the savage took. First, what is easily explicable from a narrow range of ideas, the overestimate even of small and insignificant objects which the savage observes with surprise; secondly, the apprehension of these objects as living, feeling and willing; thirdly, their causal connection with fortunate or mischievous events and experiences; finally, the opinion that these objects require religious reverence.—*C. de la Saussaye, "Lehrbuch," 2d. Ed., Vol. I., p. 15.*

Of course, among the endless multitude of objects, not as we should say physically active, but to which ignorant men ascribe mysterious power, we are not to apply indiscriminately the idea of their being considered vessels or vehicles or instruments of spiritual beings. They may be mere signs or tokens . . . or they may be symbolic charms . . . as an iron ring to give firmness . . . or they may be merely regarded in some undefined way as wondrous ornaments or curiosities.—*E. B. Tylor, "Primitive Culture," Vol. II., p. 144.*

(2) **Belief and Worship in Every Religion.**—Religions by which are meant the modes of divine worship proper to different tribes, nations, or communities, and based on the belief held in common by the members of them severally. . . . There is no living religion without something like a doctrine. On the other hand, a doctrine, however elaborate, does not constitute a religion.—*C. P. Tiele, Encyc. Britt., Art "Religions."*

(3) **Relation of Belief to Worship.**—Spiritual beings are held to affect or control the events of the material world, and man's life here and hereafter; and it being considered that they hold intercourse with men, and receive pleasure or displeasure from human actions, the belief in their existence leads naturally, and it might almost be said inevitably, sooner or later, to active reverence and propitiation.—*E. B. Tylor, "Primitive Culture," Vol. I., pp. 426, 427.*

(4) **Myth and Religion.**—There is as yet nothing specifically religious in these poetic imaginations (myths); but they hasten the moment in which the spirit of man will feel itself in the presence of celestial spirits analogous to itself, its superiors in power, and masters of its destiny. Man is led by that means to think that there exists a relation between these spirits and himself, and to behave himself in the way which the feeling of this relation would suggest —*A. Reville, "Prolegomena of the History of Religions," p. 108.*

(5) **History Must Be Studied First.**—But whatever may be possible in other sciences, let no one venture on the open sea of religious discussion without having the compass of history steadily before his eyes. Let no one attempt to study Natural Religion without having served his apprenticeship as a patient student of the history of the religions of the world. I cannot sum up the advantages of historical study and of the historical spirit in dealing with all the problems of life better than in the words of Mr. John Morley: "It gives us a view of the ground we stand on. It gives us a solid backing of precedent and experiences. It teaches us where we are. It protects us against imposture and surprise."—*F. Max Müller, "Natural Religion," p. 278.*

6. HISTORY OF THE STUDY OF RELIGION.

Leaving the history of the philosophy of religion to the last number of this course, since its history is inseparable from its content, we will now sketch the rise of the history and science of religion. In the earliest centuries of the Christian era, the great Greek Fathers of the Church, Justin, Clement, and Origen, held such a view of non-Christian thought that the Ven. Archdeacon Farrar cites them as believers in "ethnic inspiration." But the later and Western Fathers disparaged the whole life and literature of the heathen world, and it was left for the Renaissance to adopt and extend the earlier conception. European thought of the Middle Ages was based on an isolation which was ended in the fifteenth century by the restoration of classic (Greek and Roman) literature, and soon afterwards the discovery of the globe and the opening of the starry heavens. Little progress was made during the sixteenth and seventeenth centuries, owing to preoccupation with quarrels between Protestants and Catholics, and fear of the dominant orthodoxies. Greek mythology was studied only as a commentary on its art. Again the whole eighteenth century was precluded from success in our historic discipline by its abstract rationalism. It supposed that the "natural religion" (belief in God and immortality on philosophical grounds) which it preferred to the then corrupted Christianity, was the primitive form of religion, once common to all, but later becoming degenerate. *Dupuis*, in his "Original de Tous les Cultes" (1801), a work famous in its day, errs in tracing religion to calculation and reflection instead of to spontaneity. *D. Hume* (1711-1776) tried to show in his "Natural History of Religion," per contra, that religion arose in the energetic but irrational passions of the soul (fear and hope) and from the fictions of the imagination.

Terror in Passing a Place of Execution. (From Mitford's "Tales of Old Japan.")

Not until our present century was any improvement made on these views. In 1823 the German *Fr. Creuzer* maintained in his "Symbolik, etc." the true religious character of the Greek myths, and was the first to compare them with Oriental ideas. He considered them relics of an original monotheism, and endeavored to extract from them a deep significance. He thus belongs to the symbolical school. His faults were that he selected his data, mixed periods, and was in general inexact. Meanwhile Vico and Herder had founded the philosophy of history, and thereby prepared the way for *Hegel* (1770-1831), who was the first to unite in the study of religion the historic, scientific, and psychologic methods, and thereby indicated the way that subsequent students have followed, though unable from lack of data to traverse it for himself. In 1824 the Frenchman *Constant* writes in the same spirit, while in 1825 the German *K. O. Müller*, in his "Prolegomens, etc.," wrote the first work that still possesses material value. He laid down the valid principle that the only sufficient explanation of a myth was the history of its genesis, and thus excluded fanciful interpretations of former writers. He likewise interpreted myth in the light of the folk-life amid which it arose, and distinguished between the original myth and its elaboration by successive writers.

The next great advance was made by Professor *F. Max Müller* (1823——), of Oxford University, who applied philology to the interpretation of myths, and thus founded the science of comparative mythology. Thus he identifies

Sanskrit,	Greek,	Latin,	Teutonic,
Dyaus Pitar.	Zeus Pater.	Jupiter.	Tyr.

This equation he declares the greatest historic discovery of the nineteenth century, and the formula by which every student of ancient culture must be guided. Moreover Prof. Müller showed the large modification of all thought by the independent force of speech, so that myth may be largely explained as a "disease of language." From 1856 when he published his "Chips from a German Workshop," until his last article, which appears in this same number of PROGRESS, Prof. Müller has not ceased to promote by pen and personality the study of the history and science of religion. It is mainly owing to his efforts that the epoch-making series of forty nine volumes, known as the Sacred Books of the East, became possible. His chief critic was Prof. W. D. Whitney of Yale University. While the philological school is indispensable, it is also of limited use. Notably its assured results are small, while others stand in striking conflict with each other. Thus the self-same myth has been variously traced to a source in the sun and in the tempest.

E. B. Tylor.

The auxiliary evidence needed has been sought in anthropology. The foundation of this school was laid by the "Primitive Culture," of Prof. *E. B. Tylor*, also of Oxford University, in 1871, which remains to this day the standard and much quoted work on its topic. Prof. Tylor assigns to the influence of language only a secondary place, and seeks the sources of myth in various directions, such as the attempt to explain natural phenomena, the attribution of inferred events to legendary or historical personages, and the composition of myths to convey instruction. Under the added influence of Mr. *A. Lang* ("Myth, Ritual, and Religion," 1887), this anthropological school has greatly increased, until now folk-lore societies and journals are found among every civilized people. The school unites in its interpretation of religious creed and cult the ideas of mythology with the customs, rites and collateral habits, which can best be learned from folk-lore.

Finally we must notice two text-books on *History of Religion*, which gather up the results of the scores of specialists devoted to limited fields, and form the handbooks of all technical students of the subject. These are "Outlines of the History of Religion" (1876), by Prof. *C. P. Tiele*, of Leiden University, and the later and fuller "Lehrbuch der Religionsgeschichte" (1887), by Prof. *C. de la Saussaye*, of the University of Amsterdam. The second edition of the latter, now appearing, combines the labors of six specialists, under the editorship of Prof. Saussaye, and is at the same time so compendious and authoritative that constant reference to it will be made in the conduct of this lesson-series. For other and more special works the reader should consult the bibliographies which will be supplied for each topic.

It remains only to notice three general conditions which have made possible the study of religion :

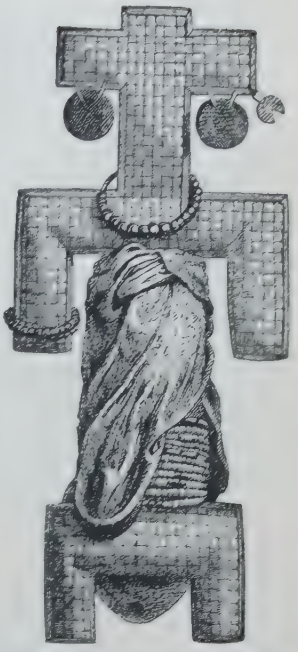
1. The effort of man to understand not only the material world, but himself. Hence has arisen the history and science of culture, a sketch of which has therefore been provided as an introduction to this course.

2. The disengagement of religion as such from Christian theology, and study of it as one of the elements of culture.

3. The advent of data made possible by the great increase of travel during the nineteenth century, chiefly from commercial and missionary motives.

FIRST WEEKLY REVIEW.

1. **THE HISTORICAL METHOD.**—Its Extension and Nature, Evolution, *Zeitgeist*, Darwin.
2. **THE SCIENCE OF RELIGION.**—Before the Reformation, Service of Etymology and of Language. The East.
3. **RELIGIOUS LITERATURES OF VARIOUS COUNTRIES.**—Egypt, Babylon and Assyria, Palestine, Arabia, China, India, Persia.
4. **DEFINITIONS.**—History, Science and Philosophy of Religion, Animism, Naturism, Religion.
5. **DEFINITIONS CONTINUED.**—Creed, Cult, God, Magic, Spell, Charm, Amulet, Talisman, Symbol, Myth, Legend.
6. **HISTORY OF THE STUDY OF RELIGION.**—The Fathers, The Renaissance, Eighteenth Century, Creuzer, Hegel, K. O. Müller, F. Max Müller, Tylor, Lang, Tiele, Saussaye.



Idol Made of Grass Plait, from East Africa.

QUESTIONS.

1. *What has historic science done in this century? Distinguish between chronicle and history. Identify history and evolution. Name the chief contributors to the new historic method. What part has philology played of late? To what sciences has philology made contributions? What does anthropology more particularly aim at?*

2. *What detracts from the writings of the fathers and reformers? How can we know more about their gods than did the Greeks and Romans? Compare the later cult with the earlier belief in the case of the Greek religion and of Christianity. Comment on the value of language here, and exemplify from the various countries. What was the use of deciphering hieroglyphic and cuneiform? Has much study been devoted to the Chinese language? Where did all great religions have their origin? What, in reference to language, follows from this?*

3. *What have we in place of a full Egyptian scripture? What records have we from Babylon and Assyria? What did Confucius bequeath us? What Laotze? What is Bodhism? Name the four religions of India? What use have these various Scriptures? Why are scriptures the most reliable exponents of a religion? Why not its creeds or its individuals? May we profitably compare Buddhism, Judaism, etc., as wholes? Are the world's scriptures now generally accessible in English? (Compare further the paragraph about Prof. F. M Müller, in Lesson 6.)*

4. *Justify the title "Universal Religion." Name its subdivisions. What does hierology afford? Define animism, naturism, and religion. Explain the two elements present in religion. Illustrate from Note 7. Contrast theology and religion. State Prof. Tylor's views of the primitive relation of morality and religion. Explain animism and naturism.*

5. *Define creed and cult. State the rationale of religion. What things are offered to deities? What is magic? What does imagination contribute to religion? What is a myth? What usually happens to legends? State the three leading views concerning the origin of religion. How does A. Reville distinguish myth from religion? What did J. Morley consider the value of the study of history?*

6. *How did the fathers treat religion? Describe the symbolic school—the philological school—the anthropological school. State the three conditions for the science of religion.*

Fetish in Lunda. Purpose Unknown.

SUBJECTS FOR SPECIAL STUDY.

1. *Read Lectures 8, 9 and 10 in "Natural Religion," by F. Max Müller. Read the article on Evolution in any cyclopedia not more than ten years old. Compare with this lesson the series for next week on History of Culture.*
2. *Read Lectures 12 to 18 in "Natural Religion," by F. Max Müller.*
3. *Read Lecture 11 in the same. Beg your city librarian to grant you a brief inspection of the entire series of the S. B. E. It is epoch-making.*
4. *Search all accessible books for definitions of religion, and test them by the one given here.*
5. *Consult the Century Dictionary or a cyclopedia on these topics.*
6. *Read Chap. I. in Reville's "History of Religion."*

THE HISTORY OF CULTURE (CIVILIZATION.)

BY

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7. GENERAL OUTLINE.

ANTHROPOLOGY.—There are a billion and a half human beings now living on earth. These together with all their ancestors constitute a natural history group of the greatest possible interest, named by Linnaeus *Homo sapiens*.

The comprehensive science which includes all accurate knowledge about *Homo sapiens* in his relation to other beings, in his subdivisions and his multifarious activities, is called Anthropology, which may be defined as the natural history of man and of his works. Anthropologists divide their inquiries about *Homo sapiens* into two chapters, one concerning him as a member of the animal kingdom and the other concerning his inventions or culture life. When they study the former they investigate (*a*) the human embyro and the whole life of the individual, (*b*) the parts of the adult form in their co-operation and in comparison with homologous parts of all other animals, (*c*) the functionings of each part, (*d*) the application of weighing and measuring to the body and to its activities, (*e*) the nervous system in regard to mentation, and lastly, the natural subdivision of *Homo sapiens* into varieties called races. This subdivision of anthropology may well be termed anthropobiology, since it studies mankind as animals chiefly. The following table sets forth the subdivisions of Anthropobiology:

SCIENCE OF	INVESTIGATES.
Ontogeny	The embyro and the life of the individual.
Anatomy	The parts of the body in co-operation and in comparison.
Physiology	The functions of the body and its parts.
Anthropometry	Form, color, weight and proportion of the body or of its parts.
Psycho-Physics	The time and momentum of nervous and muscular activity.
Anthropotaxis	The subdivisions of mankind and their phylogeny.

All of these subsciences relating to the structure and functions of the natural man no less than to the most civilized man have to do also with culture. In a

sense that will be made manifest later, the "promise and potency" of all cultures are concealed in the nature of the undeveloped races, and no doubt conversely many changes have been produced in man's physical nature by the sort of culture in which he has lived. Especially is this true of the classification of races or anthropotaxis, which forms the connecting link between anthropobiology and ethnology, which last is the study of the activities of races. Based partly on biological characteristics and partly on language and other culture elements anthropologists have worked out schemes of mankind.

The progress of mankind in the artificialities of life is called at one time "culture," at another "civilization" (1). "Culture" should be used for the sum of artificialities among any people. One may speak of the culture of the Fuegians, the Akka or the Nicobarese. But "civilization" should be reserved for the acme of culture in favored epochs or of all culture. Thus, in the nineteenth century, civilization is the culture-status of the dominant races and nations, and there was a time when it would have been proper to speak of the civilization of Egypt, Greece and Rome.

The history of culture is revealed to us in several ways, all necessary to correct opinions, and each of these is the foundation for a separate science.

METHOD OF RESEARCH.	SCIENCE.
1. Through things antiquated, or dug from the earth, in	*Archæology.*
2. Through the decipherment of records and inscriptions, in	*Paleography and Epigraphy.*
3. Through the beliefs, sayings and customs of unlettered folk, in	*Folk Lore.*
4. Through studies on living races and peoples in all grades of culture, in	*Ethnology.*
5. Through written records, in	*History.*

To study the unfolding of culture one must have a general knowledge of still other sciences: of physics and chemistry, to follow progress through the gradual mastery of natural forces and powers; of mineralogy, to identify and trace the materials of industrial products; of geology, to fix the age of relics and the nature of culture environments; of geography, to know the mutual effects of man and the earth on each other, and to locate races, nations and peoples; of botany and zoology, to comprehend man's place in nature, and his gradual domestication of living forms.

Functional Anthropology.—The study of the artificialities of human life gives rise to a number of important sciences as follows:

WHAT MAN DOES.	SCIENCE.
1. To express his thoughts	*Glossology* (*Philology.*)
2. To supply his practical wants	*Technology.*
3. To gratify his tastes	*Æsthetology.*
4. To co-operate in the activities and ends of life	*Sociology.*
5. To account for phenomena	*Inductive Science and Philosophy.*
6. In presence of a spirit world	*The Science of Religion or Hierology.*

Each of these six classes of activities is called a humanity, that is an activity proper and peculiar to man wherever and whenever found. Taken together they constitute culture, and the story of their rise and growth, with the conditions

involved, forms the history of culture, which is just the subject of this article. History (usually limited to kings, wars, and politics) is only one phase of social activity (No. 4). Ethnology includes culture, history and anthropotaxis.

The question is mooted whether certain phases of culture are the productions of a people moving upward or of one moving downward. In passing from the coast inward the traveler constantly notices that he is going down hill, and that many side roads are descending. This is a picture of progress as here interpreted. The journey of the species as a whole is upward, but many times the most progressive races have degenerative periods, other peoples move along for centuries on the same contour, while countless tribes have passed entirely out of sight (2 & 3).

Indian Drilling Turquoises.

Much confusion has been caused among students of progress by misunderstandings regarding the meaning of the word savagery. The ordinary use of the word savage implies something bloodthirsty and sensual. But it is well known that many of the lowest peoples or so called savages are among the most peaceful of mankind. Certainly all students of history will agree that the first human beings were naked, houseless, fireless, inexperienced pensioners on nature's bounty.

Each environment makes it obligatory that its peoples may be rich in one culture-product and poor in another. Any one culture-product, therefore, cannot be assumed as the rule or modulus for all. The control of natural forces, and the degree of artificiality to which a people have attained determine the elevation. In this respect the grades of culture resemble the contours of the surveyor or vertical zones of climate showing successively a great diversity of natural scenery.

Progress in civilization at large has been advancement in all lines of human artificiality, or invention, from inexperience to experience, from simple biotic needs to the endless refinement of modern desires, from human hands and natural objects to complex and exquisite machinery, from group-society to civic, national and international life, from natural æstheticism to co-operative and symbolic æstheticism from self-preservation to universal benevolence, from anthropomorphism in science to the classification of cosmic phenomena and the discovery of the law of the conservation of energy.

7. GENERAL OUTLINE.

(1) Definition of Civilization (Culture).—"We will now look at another word which is incessantly used—'civilization.' Many definitions of this have been made, from that of the Turk drinking champagne, who remarked about it that, 'after all, civilization is very nice,' up to the most elaborate combinations of art and science. It is no doubt very comfortable to have a word which only implies a tendency, and to which every one can assign his own value; but the day of reckoning comes when it is brought into arguments as a term. Civilization really means simply the art of living in a community, or the checks or counter-checks, the division of labor and the conveniences that arise from common action when a group of men live in close relation to each other. This will perhaps be objected to as including all, or nearly all, mankind in its scope. Quite true; all civilization is relative and not absolute."—*Prof. W. M. Flinders Petrie, "Sm. Rep." 1895, Part I., 591.*

(2) Evolution.—"Progress, degradation, survival, revival, modification, are all modes of the connection that binds together the complex net-work of civilization. It needs but a glance into the trivial details of our own daily life to set us thinking how far we are really the originators, and how far but the transmitters and modifiers of the results of long past ages. Looking round the rooms we live in, we may try here how far he who only knows his own time can be capable of rightly comprehending even that. Here is the honeysuckle of Assyria, there the fleur-de-lis of Anjou; a cornice with a Greek border runs round the ceiling; the style of Louis XIV. and its parent, the Renaissance, share the looking-glass between them. Transformed, shifted, or mutilated, such elements of art still carry their history plainly stamped upon them; and if the history yet farther behind is less easy to read, we are not to say that because we cannot clearly discern it there is therefore no history there."—*Tylor, "Primitive Culture," Lond., 1871, Vol. I., p 16.*

(3) Survival.—"Our growth in intelligence and culture, all that we call the progress of civilization, may be better compared with the upward shoot of a plant than with the unconfined flight of a bird; we remain ever bound to the earth, and the twig can only grow on the stem. Human nature may raise its head aloft in the pure ether, but its feet must ever rest on the ground, and the dust must return to the dust. Hence the necessity of attention to the geographical point of view. As for historical considerations, we can point to races which have remained the same for thousands of years, and have changed their place, their speech, their physical appearance, their mode of life not at all, their religion and their knowledge only superficially. Herodotus tells us about a race of Troglodytes, who dwelt near the Garamantes, the inhabitants of the modern Fezzan. They were active and swift-footed, and spoke a language almost unknown beyond their own boundaries. Here we have Nachtigal's Tebus or Tedas, who to this day inhabit the natural caverns in their rocks, are renowned far and wide for activity and fleetness of foot, and speak a language which has hardly extended itself beyond the walls of their rocky fortress. Thus for 2,000 years at least, and for all we know much longer, they have lived in just the same way. They are today no poorer, no richer, no wiser, no more ignorant, than they have been these thousands of years. They have acquired nothing in addition to what they possessed then. Each generation has repeated the history of the one before it, and that repeated its predecessors'; as we say, they have made no progress "—*Ratzel, "History of Mankind," Part I., pp. 3 and 4.*

Grades of Culture.—"Human evolution is the evolution not of kinds of men, but of grades of men. The oak is a different kind of tree from the beech; the acorn, the plantlet, and the old oak are grades of the same thing. Now, clearly understand me when I speak of kinds and grades. Human evolution is serial evolution; it is evolution producing grades; animal evolution is primarily differential evolution producing kinds, while secondarily it produces grades. The laws of evolution do not produce kinds of men, but grades of men; and human evolution is intellectual, not physical. There are some slight exceptions to this, and in the early history of mankind some important exceptions; but gradually, as society advances, evolution into kinds is replaced by evolution into grades. Now, the effect of environment is only one of the factors of evolution, there being three: One is heredity, another is self-activity, and the last is environment."—*J. W. Powell, "Smithsonian Reports." 1895, Part I., p. 625.*

Primitive Umbrella in Guatemala.
(From U. S. National Museum Report, 1894.)

Solidarity of Culture.—"It is an error to suppose that in primitive life there is always to be found a lack in the number of diverse elements constituting the total life of the people. The question of progress in many cases is not one to multiply branches, but of perfecting the organic unity and co-operation among these branches. There are as many separate divisions of a cluster of coral individuals as there are leaves on a tree, but in the former there is little, if any, organic unity among the parts, while in the tree or in the cells of an animal there is a much greater co-operation. It is the same in the study of the progress of human society. Organizations exist in great numbers even among savages, but they are not bound together in a solid community as the corresponding organizations in higher communities. A good example of this difference is afforded in comparing the American Indians in their many societies and the solidarity and wide extent of a great modern fraternity."—*O. T. Mason.*

8. LANGUAGE.

As a means of tracking the course of culture in its developments and variations, language must be studied in its origin, its growth and its classification (1). The term "speech" or "language" in such an extensive research must embrace all methods of communication between minds, both on the physical and the psychological side. On the physical side the eye and the ear are the special doorways of information, though the other senses must not be neglected as receivers of thought or feeling or desire. These receivers of speech as well as the communicators of speech give names to various forms (2). So there are visible speech and audible speech, as well as spoken and written language. Language to the eye comes through—

Dyak Woman of Borneo.

1. Gesture language or gesture speech —the expression of thought or feeling "by facial movements or motions of the body"* (3).

2. Picture writing, which Colonel Mallery characterizes as a "mode of expressing thoughts or noting facts by marks which at first were confined to the portrayal of natural or artificial objects." (4)

3. Written language, which in the forms of its characters is "derived from pictography and in their groupings stands for spoken words or phrases."

Language to the ear comes—

1. In imitating the sounds and voices of nature, the sound recalling the author of the sound or some experience in connection with it.

2. In uttering sounds associated habitually with definite feelings.

3. In the rhythm, melody and dynamic of instrumental sounds, as in the tapa beater's signals of Samoa, the drum language of Africa and in the Morse telegraph alphabet.

4. In the complex speech and reading of races and peoples having some literary advancement in the utterance of grammatic languages.

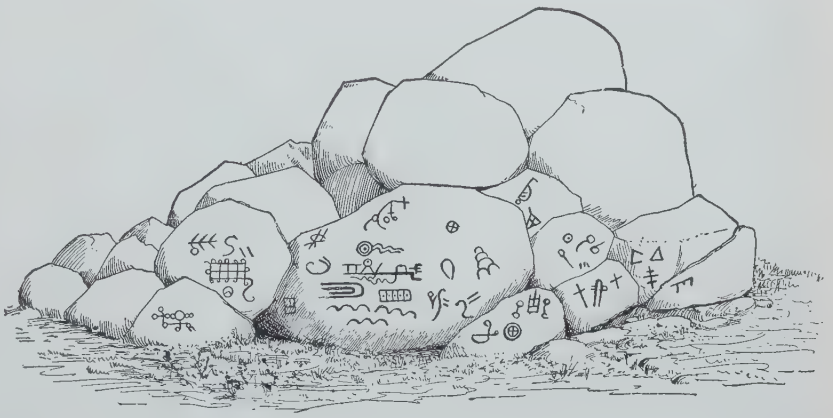
The eye and the ear being the special receivers of speech, the hand has as its peculiar function the record of speech. If one could have watched the hands of all who have attempted to put down what is thought or said he would know the whole ontogeny of the material side of literature. This study cannot be neglected in the curriculum of culture progress.

The vocal organs are essentially the creators of language, assisted by gestures of the body and by outside devices. They have also differentiated language, and are the centrifugal and dispersive part of the vocal machinery, as the ear, the eye and the hand have been the conservative agencies. From this analysis arise the anatomy of speech organs, the physiology of speech, the psycho-physics of speech, and the ethnology of speech.

* Note the various papers of Colonel Mallery in the Reports of the Bureau of Ethnology of the Smithsonian Institution.

De Mortillet argues, from the absence of the mental tubercle or bony excrescence into which the tongue is inserted from the Naulette jaw, the absence of the faculty of vocal utterance. Indeed, there are those who believe in the existence of a *Homo alalus.* This is not necessary. Culture does not start with absolute ignorance in any sphere. The study of artificial speech commences just one stadium in advance of this. *Homo alalus* was not *Homo* at all. Some have gone so far as to allege that speechless man covered the whole earth, that innumerable languages developed at first, and that the later condition is the result of infinite numbers of fusions.

Finally, the study of human progress as revealed in language cannot be pursued without a close attention to the mind revealing itself in speech. All language of all time and in all grades, even in the animal kingdom, is the expression of relation between two ideas; it is the utterance of propositions. There are at last only two parts of speech, namely, (*a*) what is thought of, and (*b*) what is thought about it. The devices of construction among various peoples in which they reveal their modes of thinking are the best marks of language and of progress. In the last resort the student finds language to be a study in the progress of psychology.



Pictographs in California —From Tenth Report Bureau of Ethnology

In speech the progress of culture has proceeded from simple utterances, undifferentiated grammar, sign language, and the rudest pictography to multiplication of roots, formal grammar, codes of signals, ciphers, and alphabets. This progress in different culture-areas has been along three main routes leading to (*a*) monosyllabism, (*b*) polysyllabism or agglutination, and (*c*) inflection. It is not necessary to believe that any one of these types of utterance is the primitive form out of which the other two sprang, nor that there is an order of origin among them. Each one is the result of linguistic processes going on in separate communities. It will be seen also that in actual speech there are examples of each in the others.

The student will find that language has frequently been relied on to identify the blood kinship of peoples. Where the family tree has been lost and tradition has failed, the footsteps and starting point of a people have been retraced by its language, often the most enduring of characteristics. Thus Heinrich Winckler, of Breslau, brings back the Japanese to Western Asia, and William Turner the Navajo in New Mexico to their home in Alaska.

The most enduring relics of any people's language are the songs, rituals, and legends connected with their religion, just as archæology reveals more of the sacred than of the profane objects of past nations and tribes. It is also true that comparative philology owes to religion the recognition of the unity of the race and the possession of parts of the Bible in many hundreds of tongues.

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8. LANGUAGE.

(1) **Evolution of Language.**— "Language belongs in essential principle both to low grades and high of civilization;— to which should its origin be attributed? An answer may be had by comparing the methods of language with the work it has to do. Take language all in

all over the world, it is obvious that the processes by which words are made and adapted have far less to do with systematic arrangement and scientific classification, than with mere rough and ready ingenuity and the great rule of thumb. Let any one whose vocation it is to realize philosophical or scientific conceptions and to express them in words, ask himself whether ordinary language is an instrument planned for such purposes. Of course it is not. It is hard to say which is the more striking, the want of scientific system in the expression of thought by words, or the infinite cleverness of detail by which this imperfection is got over, so that he who has an idea does somehow make shift to get it clearly in words before his own and other minds. The language by which a nation with highly developed art and knowledge and sentiment must express its thoughts on these subjects, is no apt machine devised for such special work, but an old barbaric engine added to and altered, patched and tinkered into some sort of capability. Ethnography reasonably accounts at once for the immense power and the manifest weakness of language as a means of expressing modern educated thought, by treating it as an original product of low culture, gradually adapted by ages of evolution and selection, to answer more or less sufficiently the requirements of modern civilization."—*E. B. Tylor, "Primitive Culture," London, 1871, Vol. I., p. 216.*

"The problem in language is to express many ideas and thoughts with comparatively few words.

"Again, in the evolution of any language, progress is from a condition where few ideas are expressed by a few words to a higher, where many ideas are expressed by the use of many words; but the number of all possible ideas or thoughts expressed is increased greatly out of the proportion with the increase of the number of words.

"And still again, in all of those languages which have been most thoroughly studied, and by inference in all languages, it appears that the few original words used in any language remain as the elements for the greater number finally used. In the evolution of a language the introduction of absolutely new material is a comparatively rare phenomenon. The old material is combined and modified in many ways to form the new.

"First, by combination.

"Second, by vocalic mutation.

"Third, by intonation.

"Fourth, by placement.

"Combination is effected by juxtaposition, as in Chinese; by compounding, as in house-top; by agglutination, as in truthful, and by inflection where one of the compounds is so changed as not to be recognized.

"In vocalic mutation, a new word is formed from an old one by simply changing the vowel sound, as in man, men.

"The intonation consists in giving a new force or direction by raising or lowering the voice, as in asking a question. In the Chinese, eight distinct intonations occur.

"Placement is largely used in the English language to give different meaning to sentences."—*J. W. Powell, "First An. Rep. Bur. Ethnol.," p. 3.*

(2) **Origin of Speech.**—"The preponderance of authority is in favor of the view that man, when in the possession of all his faculties, did not choose between voice and gesture, both being originally instinctive, as they both are now, and never, with those faculties, was in a state where the one was used to the absolute exclusion of the other. With the voice, man at first imitated the few sounds of nature, while with gesture he exhibited actions, motions, positions, forms, dimensions, directions, and distances, and their derivatives. It would appear from this unequal division of capacity that oral speech remained rudimentary long after gesture had become an art. With the concession of all purely imitative sounds and of the spontaneous action of the vocal organs under excitement, it is still true that the connection between ideas and words generally depended upon a compact between the speaker and hearer, which presupposes the existence of a prior mode of communication."—*Garrick Mallery, "First An. Rep. Bur. Ethnol.," p. 284.*

(3) **Gesture Speech.**—"Gesture speech consists in corporeal motion and facial expression. A play of feature whether instinctive or voluntary, accentuates and qualifies all motions intended to serve as signs, and strong instinctive facial expression is generally accompanied by action of the body or some of its members. But, so far as a distinction can be made, expression of the features is the result of an emotional, and corporeal gestures of intellectual action. The former in general and the small number of the latter that are distinctively emotional are nearly identical among men from physiological causes, which, however, do not affect with the same similarity the processes of thought. The large number of corporeal gestures expressing intellectual operations require and admit of more variety and conventionality. Thus the features and the body among all mankind act almost uniformly in exhibiting fear, grief, surprise, and shame, but all objective conceptions are varied and variously portrayed. Even such simple indications as those for 'no' and 'yes' appear in several differing motions. While, therefore, the terms sign-language and gesture-speech necessarily include and suppose facial expression when emotions are in question, they refer more particularly to corporeal motions and attitudes. For this reason much of the valuable contribution of Darwin in his 'Expression of the Emotions in Man and Animals' is not directly applicable to sign language."—*Ibid, p. 270.*

(4) **Picture-Writing.**—"Picture-writing is a mode of expressing thoughts or noting facts by marks which at first were confined to the portrayal of natural or artificial objects. It is one distinctive form of thought-writing without reference to sound, gesture-language being the other and probably earlier form. Whether remaining purely ideographic, or having become conventional, picture-writing is the direct and durable expression of ideas of which gesture-language gives the transient expression. Originally it was not connected with the words of any language. When adopted for syllabaries or alphabets, which is the historical course of its evolution, it ceased to be the immediate and became the secondary expression of the ideas framed in oral speech. The writing common in civilization may properly be styled sound-writing, as it does not directly record thoughts, but presents them indirectly, after they have passed through the phase of sound. The trace of pictographs in alphabets and syllabaries is discussed in the present work under its proper heading and new illustrations are presented. It is sufficient for the present to note that all the varied characters of script and print now current are derived directly or indirectly from pictorial representations of objects.—*Ibid, pp. 25, 26.*

9. THE INDUSTRIAL ARTS.

By industrial arts are meant those that minister to the bodily wants of mankind. They may be divided into five classes:—

1. *Exploitation.* The material resources of the earth are secured from the mineral, the vegetable and the animal kingdom.

2. *Manufacture.* The materials are changed in form. Out of them are made the innumerable products of trades.

3. *Transportation and Travel.* The raw materials and the products are moved on the backs of human beings, on animals, on water transports, on wagons and other land vehicles. Furthermore, men are carried about by the same means.

4. *Exchange.* The changing of ownership in the products of industry involves the building of warehouses and stores, the making of all sorts of packages, and especially the invention of the whole series of devices for weighing, measuring, valuing and paying.

5. *Enjoyment.* What is commonly called consumption in works on political economy were better styled enjoyment, since the products of the other arts are not always used up, but often preserved with the greatest care. The arts of enjoyment or of gratifying desires are the processes of using the productions of the other four classes of activity.

Primitive Loom, Showing Warp-beams, Harness and Battens.

Now, as regards these activities the history of culture is the account of the ever-increasing complexity in the tools and processes and products of industry. As regards tools, there was a stone age (1) and a metal age, and some writers subdivide these variously. There has certainly been from first to last a rising scale of ingenuity in the devices for taking the place of the human hand in making tools effective. The account of this is the history of the evolution of machinery. What a number of volumes it would require to describe what is known of man's progress in this one division, and how many footprints have been erased!

Industrial arts also involve the domestication of natural forces more and more efficaciously. The first human beings explored, manufactured, transported, traded, and enjoyed without artificial aid. Nature supplied the unchanged material, the tool, the vehicle, the mechanism of exchange, the covering of the body, the shelter and its furniture and all utensils. On the other hand the enlightened peoples of this century scarcely employ an unchanged object. Even their drinking water is filtered and sterilized.

Now, in passing upward from naturism through many grades of culture to the refined accommodation of civilization, the whole way has been marked by the harnessing of natural forces one by one. This progress may be shown in a table thus:

Power of	*Industrial epoch of.*
Man.	The Hand.
Beast.	Domestication.
Elastic Springs.	Hunting.
Fire.	Metallurgy.
Wind.	The Sail.
Water.	Machinery.
Steam.	Railroads.
Chemistry.	Scientific Industry.
Electricity.	Conservation of Energy.
Light.	Photography or Photokinetics.

Navajo Unhairing Deerskin after the Sweating. A Primitive Method of Tanning. (From National Museum Report, 1889.)

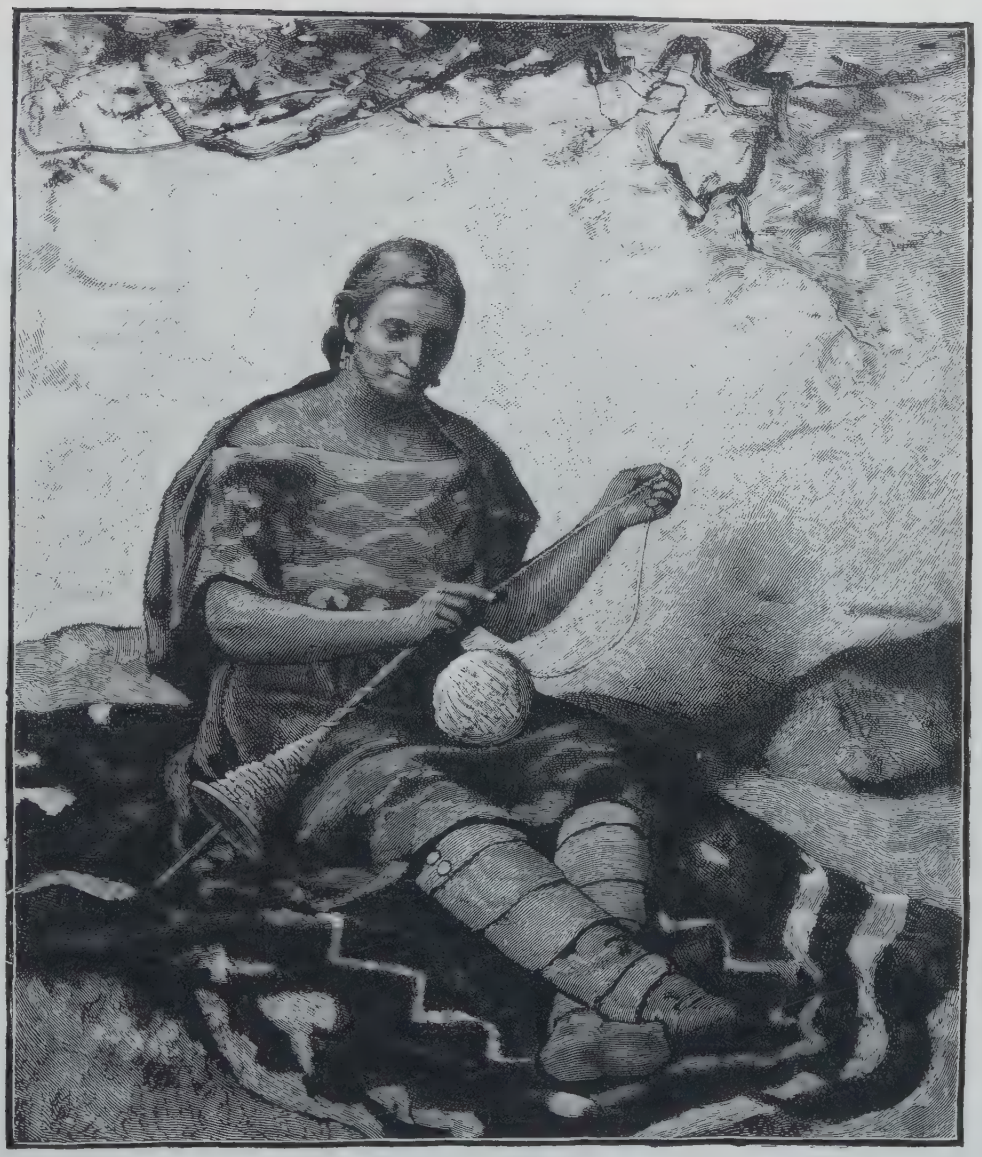
In the harnessing of these forces there is a set of inventions which have come into use that in themselves form an excellent series for gauging the progress of civilization. They are called mechanical powers and devices. The order of their coming may have been as follows:

1. *Weights*, for hammers, traps, and motion.
2. *Elastic springs*, in bows, traps and machines.
3. *The lever*, in lifting, moving and tightening.
4. *Inclined plane*, in locomotion and transportation.
5. *Wedge*, in riving and tightening.
6. *The sled*, on snow and prepared tracks.
7. *Roller*, for loads, becoming the wheel, the sheave and the machine bearing.
8. *The wheel*, for wagons and carriages.
9. *Wheel and axle*, for windlasses, winches, etc., with ratchets and guides for directing and restraining motion.
10. *Pully*, in tackle and for changing motion.
11. *Clamps*, embracing all twisting and binding devices.
12. *The Screw.*

Along with this perfecting of apparatus has gone the perfecting of invention itself, including progress:

1. In the things invented. The earliest inventions were stones rudely chipped, bones ground to a point or saplings twisted.

2. In the variety and number of materials involved. The first inventions were monorganic; the latest are polyorganic.



Navajo Woman Spinning Yarn From Native Wool.

3. In the mental processes. The first inventions were happy thoughts, the latest are the results of intense, purposeful, co-operative thought.

4. In the rewards and benefits. The first inventors got bettered results and the benefits were personal; the latest secure patents and are benefactors of the race.

5. In Society. The first inventions united a limited number to a slight extent; the latest unite all the world to the highest degree.

All the time culture is proceeding from naturism to more complete artificiality, from simple monorganism to polyorganism, from clumsiness to delicacy, from discomfort to comfort, from solitary work to cooperation, from personal weal to commonweal, from polytheism to monotheism, acknowledging one master builder of all. The word "artificial" is employed everywhere in this paper in a noble sense, never to denote sham or hypocrisy. In culture this contrast between the creature

man and the inventor man, between the non-progressive and the progressive man, is the one ever-obtrusive characteristic. Man is the artificializing animal. All sorts of useful substances were ever in the world; man alone made tools of them.

Industrial arts receive their names from several concepts. If the concept be raw material one finds leather-work, claywork or ceramic, textile work, woodwork, stone work, metal work, and so on. If the point of view be the function of the individual or of the art, one reads of the mining art, farming, woodcraft, fisheries, manufactures, art of exchange, of war and so on. There is positively no limit to these, but there is only one way to pursue the study of them intelligently. There is kinship and descent in arts, in utensils, in tools, in apparatus, in machinery, in everything.

In the industrial arts the progress of culture follows the same law of artificialism, from naturism to machinery, from nakedness to costume, from the cave and brush shelter to the beautified home, from resting on the ground to couches of down, from raw fruit and worms to the state dinner, from stones and shells and thorns to the triphammer, the steam drill and plane, from barter to the systems of exchange and universal commerce.

9. THE INDUSTRIAL ARTS.

(1.) Classification of Prehistoric Remains.

I. Age of Stone.
  I. Palaeolithic period, instruments of rough or chipped stone.
    A. Epoch of simple implements.
    B. Epoch of compound implements.
  II. Neolithic Period; implements of polished stone, pottery.
    A. Epoch of megalithic constructions and kitchen-middens.
    B. Epoch of the early lake-dwellings
II. Age of Bronzè.
    A. Epoch of later lake-dwellings.
    B. Epoch of mound-burials.
III. Age of Iron.
  Epoch of introduction of iron manufacture
—*Brinton, "Iconographic Encyc.," Phila., 1886; ii. p. 28.*

THE STONE AGE.

PALAEOLITHIC CULTURE.	NEOLITHIC CULTURE
Climate, at first warm (inter-glacial), then cold (last ice-age) in the present temperate zone of the Northern hemisphere and everywhere in the Alpine regions.	*Climate*, everywhere much as at present, though at first (last post-glacial period) perhaps cooler. In general ice disappears with the appearance of neolithic man in the temperate zone.
PALAEOLITHIC CULTURE.	NEOLITHIC CULTURE.
Fauna: large pachyderms, feline and ursine species, hyaena, reindeer, horse, elk, glutton, chamois, goat, all wild; some perish with the increasing cold, some migrate south, some survive by adaptation to the changed environment and either withdraw northwards with the retreating ice-sheet or take refuge in the Alpine Regions; no domestic animals.	*Fauna*: mainly as at present, a few pachyderms survive here and there (mammoth in Siberia); chief wild animals, wolf, bear, lion, aurochs, beaver, fox, deer; domestic animals everywhere abundant—horse, ox, dog, sheep, goat, pig in temperate zone, camel in Arabia and Central Asia, llama in S. America.
Human types, mainly dolichocephalous, but brachycephalous also in some places.	*Human types*, at first mainly brachycephalous in Europe, later mixed and diversified as at present everywhere.
Fire, at first known only, later partly under control—could be preserved when kindled by natural means.	*Fire*, under more complete control—could be artificially kindled and preserved.
Food, at first mainly vegetable, then animal also, mostly perhaps eaten raw; obtained by hunting and fishing only.	*Food*, vegetable and animal, the latter mostly cooked; obtained by hunting, fishing, stock-breeding and tillage.
Cultivated Plants, none.	*Cultivated Plants*, numerous, cereals, vegetables, fruits.
Industries, limited to the making of chipped stone inplements of Chelléan, Solutréan and other types, never ground or polished; apparently no pottery, but later artistic sentiment developed.	*Industnies*, extended to the making of polished stone implements of diverse types, spinning, weaving, mining, pottery, but little artistic sentiment at first.
Monuments, none in the strict sense; no houses, graves, or burial.	*Monuments*, monolithic, megalithic, etc, very numerous; houses, barrows, graves (burial).
Speech, at first perhaps inorganic, later involved.	*Speech*, perhaps everywhere involved at first, later organic.
Religious Ideas, none (?).	*Religious Ideas*, well developed.
Social Groups, the family later the clan.	*Social Groups*, the family, clan and tribe.

—*Keane, "Ethnology," Cambridge, 1896, pp. 110, 111.*

10. THE FINE ARTS.

By fine arts are meant those artificialities that give pleasure to the mind through the senses, especially through the eye and the ear. The progress of civilization in the fine arts is measured as in the other divisions of culture, and as progress is graded in nature, by an increase of complexity in structure coupled with more perfect unification of purpose. The older writers noted this advance of unity in variety (1), but it becomes more intelligible in the light of science. In the lower savagery appear efforts to please the ear by rhythm, by melody or successions of different tones, by dynamics and by timbres; and to please the eye, through form, color, and motion. Among savages there is individual singing, and singing in unison, but no attempt at harmony. Authorities differ upon the question whether the so-called natural scale, the diatonic scale, is really fixed in the vocal apparatus. Upon the theory of progress in culture here assumed, this artificial sequence of tones was acquired after the invention of set musical instruments. At any rate the student of culture finds himself in possession, in the history of music, of a regular scale of progress.

Types of Form and Decoration of Pueblo Pottery.

Musical instruments from the beginning are divided into those that are struck or shaken, those that are picked, those that are rubbed, and those that are blown; or into the drum and rattle class, the pipe class and the lyre class. Whether it be the series which has been called autophonous, or drum class, or the stringed instrument, or the wind instrument, the law of artificiality has held good in the perfection of the individual, and in the elaboration of co-operation through bands and orchestras.

Finally, there seems never to have been absent from the human species a love of fine speaking and composition. Literature is as old as man; the aesthetic element in language seems to have been with us as long as the stone axe or the hammer. The Andamanese had both. When this literature chooses for its subject the adoration of gods and heroes and sets itself

"Like perfect music unto perfect words,"

we have the epic, the oratorio, the hymn sung by hundreds or thousands of trained voices. The best music was always reserved for the gods.

Savage art shows itself to the eye in textiles, pottery, painting, etching, carving, sculpture, architecture, adornment of the person, and dancing or the drama. In this more than in other divisions of culture, the environment controls the type. The materials, the tools, the processes, the productions are of the region more than the superficial reader supposes. This is true of peoples living in a primitive state more than of the civilized. To the savage the enclave is small; to the civilized the whole earth is one enclave. The intermediate peoples are to be set in a row according to the extent of their entrance into the globe—embracing streams of aesthetic artificiality.

Bowl from Arizona. Co-operation of Industry, Art and Religion. (From Smithsonian Report, 1895.)

Spectacular art has not met with equal welcome in all parts of the human abode. The kitchen utensils of savagery are little adorned. Water vessels and those for cooking stand wide apart in this regard. The dining-room and the sleeping apartments have been better favored. The sitting-room or parlor has always been the favorite meeting place for artist and patron. In addition to the family salon, the public salon for the council of state, but above all the meeting place of gods and men demanded always the very best services of architect, sculptor, engraver, painter, ceramist, and landscape gardner. Perfumes and costly viands crown the list.

Viewing aesthetic art for the eye from another point of view, that of form and color, one encounters a mooted question, to-wit, What is the origin of these forms, and the motive of these colors and of their associations in the lower races? The answer is, they are inventions, within the limitations laid down in this paper. They are at first happy thoughts, imitations of nature, arrests at the limits of the materials, then becoming conventionalized, abbreviated, associated, transferred, and idealized, as time passes and artificial life advances (2).

The fine art of the lower senses follows the same system of branching artificiality. The wild frenzy of the tribal dance bears only a slight resemblance to a modern terpsichorean function; the odorous unguents with which the warrior in savagery anoints his body are wholly utilitarian, to help him in hunting; his viands are few in number, and the catalogue of dishes in each is meagre, but both these last are the starting points of modern perfumery and cuisine. The procession of state and the religious pageant are, as one would suppose, the acme of dramatic artificiality. The progress of civilization in the fine art of sound is again from naturism to artificialism, from intoning to chanting, from noise to mechanically accurate tone, from monotony to melody, from shouting or reciting together to the grand chorus, from the rattle to the drum corps and the xylophone, from the twanging bow to the string orchestra, from the conch to the endless variety of clarionets, flutes and organs.

In fine art for the eye, this progress starts from monotony and lack of composition, from limitations of materials, of tools, and want of knack, from hugging the shore of nature's forms and colors and suggestions, and ends in the perfect organism of brush-work, burin-work, chisel-work, and photography. The human hand-epoch still largely survives here, the machine being useful only in expediting and putting together (3).

10. THE FINE ARTS.

(1) **Variation in Art.**—"All human handiwork is subject to the same operation of external forces, but the material on which these forces act is also infinitely varied. The diverse races and people of mankind have different ideas and ideals, unequal skill, varied material to work upon, and dissimilar tools to work with. Everywhere the environment is different. So we get the bewildering confusion of ideas which crowd upon us when inspecting a large ethnographical collection or a museum of the decorative arts.

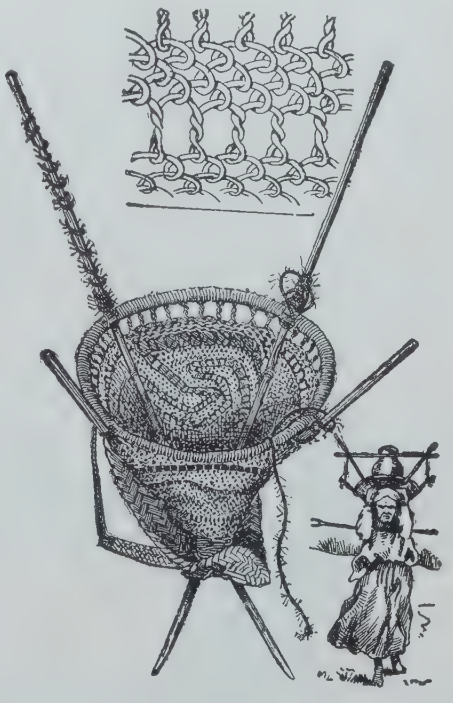
"The conclusion that forced itself upon me is that the decorative art of a people does, to a certain extent, reflect their character."—*Haddon, "Evolution in Art," Lond., 1895, p. 7.*

(2) **Structure a Source of Ornament.**—"Dr. H. Colley March has introduced the term 'Skeuomorph' for the forms of ornament demonstrably due to structure. Professor G. Semper 'was the first to show that the basket-maker, the weaver, and the potter, originated those combinations of line and color which the ornamentist turned to his own use when he had to decorate walls, cornices, and ceilings.' So write M. M. Perrot and Chipiez, but this statement is too sweeping. A considerable amount of ornamentation is doubtless due to technique, but in Europe, Western Asia, and North Africa plant forms have had a great influence in the origin of designs, some of which have been modified by passing through a textile technique."—*Ibid, p. 75.*

(3) **Evolution of Art** —"The changes which we see taking place in the arts of the present day are but the magnified reflection of what has gone before during long ages. Especially do we see the truth of the time-honored saying, 'Natura Artis Magistra;' and it may be said with truth that the alphabet of every art has been learnt in the school of Nature, while the grammar, too, is modeled upon her teaching. Appreciation, adaptation, and, lastly, creation, are stages in the development of art from Nature's models, which follow one another in a natural sequence."—*Henry Balfour, "The Evolution of Decorative Art," Lond., 1893, p. 128.*

Evolution of Ornament.—"It is seen that as art progressed, animate forms were gradually introduced into decoration, not because of their capacity to beautify, but on account of ideographic appropriateness; that these life forms, when once within the realm of decoration, were acted upon by the mechanical forces of art, and gradually reduced to purely geometric shapes; that each one of these figures has in all probability a complex genesis, since almost identical forms may have been evolved by independent nations through any one, or through many of the arts, or that any creature extensively portrayed in any art of any people may, through the mechanical conventions to which it was necessarily subjected, be transformed, by imperceptible steps, into any one, or into all of the typical geometric designs; and it may be added that, as far as ideography and symbolism are concerned, it appears from the above statement that ideas associated with any one of our conventional decorative forms may be as diverse as are the arts the peoples, and the original elements concerned in its evolution."—*Holmes, "On the Evolution of Ornament," Am. Anthrop., April, 1890, p. 146.*

Environment Influences the Quality and Form of Art.—One of the most instructive illustrations of this play and adjustment between the environment of a people and their spirit is seen in the comparison of the sculpture and architecture of Greece and of Egypt. The heaviness of Egyptian art was occasioned by the presence of indocile granite, the unparalleled excellence of Grecian sculpture and architecture is due to the existence of the whitest marble in the world in thickest layers. Not only the quality of art lies in the material, but art *forms* have sprung up in savagery under the limitations of the material accessible. Hence the geometric lines on basketry and textiles, the lack of sharp outlines in pottery, the rough style of sculpture before the file, the greater and more exquisite detail of carvings in wood, ivory, and hardstone before the epoch of stone sculpture. These limitations of materials and of tools also make it difficult to set up a scale of



Carrying Frame in Lacework of the Papago. Origin of Pointlace. (From National Museum Report, 1896.)

culture progress. It would be impossible to grade the tribes and peoples of the earth by art standards. The Eskimos excel in working ivory, the Pacific coast tribes in wood carving, the California tribes in basketry, the Pueblo tribes in pottery, the middle American tribes in sculpture. In the Eastern Hemisphere the same law holds. The Arctic peoples resemble the Eskimo and Athapscans, the Coreo-Japanese and the Chinese excel in pottery, small carvings and embroidery, the bamboo dominates art in Southeastern Asia, and as in Central America, so in the same latitude in Asia, viz., in India, massive buildings in hammered stone absorbed the aesthetic sense and handicraft.

Art motives in textiles, painting, ceramic, carving, engraving, sculpture, architecture, and the drama have been always and everywhere and in all grades of culture evoked by the environment. —*Otis T. Mason, Curator of Anthropological Dpt., National Museum, Washington.*

11. SOCIOLOGY.

Arapaho Shield.—Use, Becoming Ceremony—(National Museum Report, 1883.)

As in language and the arts progress has been the law of development, so has it been in the co-operations of human beings. The organs of a plant are of two kinds, those that sustain its life and those that produce the seeds. The ends of society among men and women are also of two kinds, those relating to the activities and industries of life and those relating to the family and kinship. The co-operations of means to these ends form one of the most interesting studies of progress, embracing all forms of control or government whatsoever, and every action of man done co-operatively.

This may be the best place to draw attention to the fact that each one of the five phases of culture discussed in these lessons is an element in all the others. Society is partly an end in itself, and sociology is a study of the structure and functionings of all sorts of human associations; but society is also a means to an end, and is to be studied as a part of the science of that end, be it language, industry, pleasure, knowledge or religion. In primitive society kinship lies at the foundation of all artificial groupings of men and women. The clan system extends even into the spirit world and down into the animal world, so that all creatures and all supernatural beings familiar to a people form a great tribe or family.

As in other activities, so in social life the underlying motives are human needs and desires. Rather desires than needs, since we here are more concerned with artificialities than with mere biological cravings. Society is continually inventing itself. As the first implements were stones, shells, thorns, vines and gourds, the second implements were these same slightly modified, and the third functioned in the same way, being imitations made from different materials; so in the progress of society among mankind the earliest co-operations were the following of natural processes, the next higher were new plans hit upon, happy thoughts of versatile man, still higher ones became more like purposeful inventions, and last of all came legislation. Indeed, this very legislation in society has had its own separate development, beginning with common consent and finding its climax in the most comprehensive enactments and constitutions. To the betterment of society at this point are devoted in our day civic centers, social reform clubs, university extension courses, associations, and journals, the last

named under able and serious management. Sociology in some form is now the ruling science, affecting profoundly both ethics and religion.

Every want to supply which human beings become co-operative lies at the foundation of a separate social science, greater or smaller, all of which together constitute sociology. Who co-operated to supply the want? When did they co-operate, and for how long? What was the structure of this organization and what its functions? What were its antecedents, its forebears, and what its consequents or descendants? How did it arise, and what was its history and modifications under different stresses and encouragements? The study of motives underlying organization and the

A Namagua Kraal, South Africa.

intellectual processes involved therein bring sociology within the domain of psychology, but to the observer, the enumerator, and the photographer, sociology resembles very closely the study of mechanical inventions. There are wants to supply, resistances to overcome, co-operations of parts to attain, ends proposed, and man or beast or physical energy supplying the dynamic or static force. Progress in social life must be studied by the rules laid down in all other culture-fields. Its elements are its own, investigated in their own laboratory. Their behavior in union follows the universal law.

The progress of society affords an excellent object lesson of the cultured life supplanting the natural life. The ends of social life and co-operation in these ends have all along proceeded toward differentiation and betterment, the multiplication of social structures and the better organization of these into a compact humanity. In marriage, in war, in government, in religion, as well as in the arts of support and the arts of enjoyment, the purely material passes into the intellectual and spiritual. Only the races and nations undergoing this change go forward.

Lewis H. Morgan unites the various conditions of culture into a scheme of periods as follows:

PERIODS.	CONDITIONS.
1. *Lower Savagery.*	From the infancy of the race to next period.
2. *Middle Savagery.*	From fish diet and knowledge of fire.
3. *Upper Savagery.*	From the bow and arrow.
4. *Lower Barbarism.*	From invention of pottery.
5. *Middle Barbarism.*	From domestication of animals, cultivation of maize, etc., by irrigation, use of adobe brick and stone.
6. *Upper Barbarism.*	From smelting iron ore, with the use of iron tools, etc.
7. *Status of Civilization.*	From phonetic alphabet, with the use of writing.

He says, "It does not affect the main result that tribes and nations on the same continent and even of the same linguistic family are in different conditions at the same time, since for our purpose the condition of each is the material fact, the time being immaterial" (1).

11. SOCIOLOGY.

(1) **The Evolution of Society.** — In the first place the evolution of society, no less than the evolution of life, conforms to that universal law of evolution discovered by Mr. Spencer, and illustrated at length in earlier chapters.

In the second place, the progress of society exhibits those secondary features of *differentiation and integration* which evolution universally exhibits. Every man is his own butcher and baker, his own tailor and carpenter, his own smith, and his own weapon maker. Now the progress of such a society toward a civilized condition begins with the differentiation and integration of productive occupations. That each specialization of labor entails increased efficiency of production, which reacting brings out still greater specialization, is known to every tyro in political economy. The contrast between the steam-engine of today and the pulleys, screws, and levers of a thousand years ago assures us that the growing complexity of the objects which labor aims at is paralleled by the growing complexity of the modes of attaining them. Turning to government, we see that by differentiation in the primeval community some families acquired supreme power, while others sank, though in different degrees, to the rank of subjects. Next may be mentioned the differentiation of the governing power into the civil and ecclesiastical; while by the side of these ceremonial government grows up insensibly as a third power, regulating the minor details of social intercourse none the less potently because not embodied in statutes and edicts. Already in treating of the evolution of life we saw that the ultimate and general formula needed to be supplemented by a derivative and special formula, which should describe organic development in terms inapplicable to inorganic phenomena.

The progress of a community, as of an organism, is a process of *adaptation* — a continuous establishment of inner relations in conformity to outer relations. If we contemplate material civilization under its widest aspect, we discover its legitimate aim to be the attainment and maintenance of an equilibrium between the wants of men and the outward means of satisfying them. And what is the consummation of moral progress but the thorough adaptation of the desires of each individual to the requirements arising from the coexistent desires of all neighboring individuals?

Let us now examine more closely the relations between the community and the environment. From the twofold circumstance that life is high according as the organism is heterogeneous, and also according as it is adjusted to surrounding conditions, may be derived the corollary that *the heterogeneity of the environment is the chief proximate determining cause of social progress.* Applying these considerations to history, it will be seen that, owing to the political isolation of ancient communities, the heterogeneity of their environments must have been inconsiderable. Owing to the enormous heterogeneity of the environment to which modern communities are forced to adjust themselves, progress in later ages has been far more rapid and far more stable than of old. But in these days scarcely anything can happen in one part of our planet which does not speedily affect every other part. And we see that this increased heterogeneity of the environment is caused by the integration or growing interdependence of communities that were originally isolated.

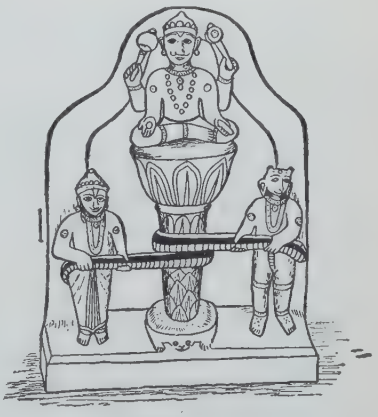
Our law of progress, if now enunciated, would be too general. It would cover alike the phenomena of social and of organic life.

It will thus be seen that the very same process, which has resulted in the formation of social aggregates of a higher and higher order, has also resulted in the more and more complete subordination of the requirements of the aggregate to the requirements of the individual. . . . We obtain the Law of Progress, which may be provisionally stated as follows:

"The evolution of society is a continuous establishment of psychical relations within the community, in conformity to physical and psychical relations arising in the environment; during which, both the community and the environment pass from a state of relatively indefinite, incoherent homogeneity to a state of relatively definite, coherent heterogeneity; and during which the constituent units of the community become ever more distinctly individuated." — *John Fiske, "Cosmic Philosophy," pp. 209 224.*

12. KNOWLEDGE.

The two words, "theory" and "practice," underlie all human activities and have had a development parallel with the progress of culture. The entire sensible world, comprising the geosphere, the hydrosphere, the atmosphere, the solar system, and the limitless cosmos, have awakened thought and stirred emotions in men. The mineral, the vegetal, and the animal kingdom have at no time failed to suggest problems to thoughtful minds. The phenomena of day and night, of summer and winter, of cloud and sunshine, of dew, frost, rain, hail, snow, thunder, lightning, the rainbow, and the aurora, earthquake and floods, echoes, dreams and shadows have demanded an explanation. The sense of causation is as universal as the sense of personality (1). To explain satisfactorily all things and all changes, each people, high or low, has its quasi science, philosophy, history and theology. Folk-lore, or the codification of these past items of knowledge among uncultured peoples, is the archæology of the mind. After the rise of writing additional light falls on these beliefs of the past concerning man and the universe, and makes the history of knowledge possible. The earliest sciences are based on anthropomorphism. To all the unlettered races every perceptible object is somebody, alive, thoughtful and purposeful, and every imperceptible, intangible phenomenon is the result of action by an unseen person. The reasoning is by analogy from the activities of man. Echo is the voice of a fugitive; the thunder is the beating of bronze shields; women weave the thread of life, measure the length of each, and cut it off at the close. The number of these analogies in the different races and stages of culture is legion. Since the action of these powerful persons affected man for good or ill, he very naturally addressed them in persuasion or dissuasion, and thus began his outer religious life or worship.



Hindu Apotheosis of Machinery

To win the mind from this childish explanation of the world has been the peculiar mission of science. The first knowledge to be divorced from personality was that of numbers, if, indeed, numbers were ever associated with personality. The student of civilization will find no more pleasing theme of culture-progress than tracing backward mathematics to the origin of number systems among savage tribes (2).

An early step in knowledge seems to have been a rude empirical acquaintance with the properties of useful things. It has often been thought by explorers a matter of wonder that savages in every enclave knew the best minerals and their locations, the best plants for each want, and had a use for every part of every animal's body. Omitting the intermediate steps, the last one for any people to take in scientific research is that of instrumental observation. Distrusting the senses beyond their natural limitations, observers proceed to measure time by the hundred thousandth of a second; to weigh the like part of a grain; to count and calculate with engines; to see with telescopes and microscopes; to hear by means of artificial ear-drums.

The progress of *theory*, however, has also been upward. At first, forces are accounted many as well as personal. The whole management of affairs has been thought to be in the hands of countless individuals, a new set for every people or location. In a later stage forces were held to be subtle entities; gravitation, heat, light, electricity, chemism were at least somewhat if not somebody. It is astonish-

ing to find how much usefulness, beauty, refinement and social organization have existed among nations in this second stage of theory concerning forces (3). The last stage of theory is that all physical forces are only various forms of one force, indestructible in amount, but manifesting itself in pulsations of different shapes and sizes.

Man's concept of personality has not escaped progress any more than the sense of personality has left the civilized man, but has been exalted, unified, and enlarged. This thought leads to the notion of progress in religions. Theories of the world and of life go hand in hand with beliefs in unseen personalities, the refinement of which has kept pace with all other progress (4).

12. KNOWLEDGE.

(1) **Mind and Circumstances.**—"It is no more reasonable to suppose the laws of mind differently coustituted in Australia and in England, in the time of the cave-dwellers and in the time of the builders of sheet-iron houses, than to suppose that the laws of chemical combination were of one sort in the time of the coal-measures, and are of another now. The thing that has been will be; and we are to study savages and old nations to learn the laws that under new circumstances are working for good or ill in our own development."—*Tylor, "Primitive Culture," Lond., 1871, Vol. I., p. 144.*

(2) **Origin of Number.**—"Not a few tribes have been found who could not count beyond two; more yet with three, four or five as their number limit, while ten marks the boundary of the numeral systems of a very great number of the primitive races of the world. The assertion would seem, then, to be a safe one that the number sense is never wholly lacking. It is evident also that numerals must be among the earliest words to be formed in any language. They express ideas which are wholly concrete, which precede human intelligence, and which are in many ways manifested by the higher orders of the brute creation. The origin of number, therefore, must be conceded to lie beyond the proper limit of inquiry, and the primitive conception of number to be fundamental with human thought." — *Conant, "Smithsonian Report," 1892, p. 583.*

(3) **Knowledge and Virtue.**—"If not only knowledge and art, but at the same time moral and political excellence, be taken into consideration, it becomes yet harder to reckon on an ideal scale the advance or decline from stage to stage of culture. In fact, a combined intellectual and moral measure of human condition is an instrument which no student has as yet learnt properly to handle. Even granting that intellectual, moral and political life may, on a broad view, be seen to progress together, it is obvious that they are far from advancing with equal steps. It may be taken as a man's rule of duty in the world that he shall strive to know as well as he can find out, and to do as well as he knows how. But the parting asunder of these two great principles, that separation of intelligence from virtue which accounts for so much of the wrong-doing of mankind, is continually seen to happen in the great movements of civilization."—*Tylor, "Primitive Culture," Lond., 1871, Vol. I., p. 25.*

(4) **The New History.**—"We can conceive a *universal* history of civilization, which should assume a point of view commanding the whole earth, in the sense of surveying the history of the extension of civilization throughout mankind; it would penetrate deep and far into what is usually called ethnography, the study of the human race. For the further inquiry reaches into the depths of prehistoric peoples and those that are outside of history, the more will it meet, in every sphere and on every level of civilization, with essentially the *same single* form, which long ago, before the conditions existed for the development of numerous separate centers of civilization, was imparted by one race to another over the earth; and this it will regard as in close *connection* with mankind of today, with the race which has raised all its great new creations upon that common foundation, of which many a fragment still remains unaltered in its hands. At no distant future, no one will write a history of the world without touching upon those peoples which have not hitherto been regarded as possessing a history, because they have left no records written or graven in stone. History consists of action; and how unimportant beside this is the question of writing or not writing, how wholly immaterial, besides the facts of doing and making, is the word that describes them. Here also ethnography will show the way to juster notions."—*Ratzel, "History of Mankind," Part I., p. 5.*

The Dawn of Mind. — "This leads us, however, to the fourth of the sources from which we were to gather a hint or two with regard to the past of Mind—the savage. No one should pronounce upon the Evolution of Mind till he has seen a savage. By this is not meant the show savage of an Australian town, or the quay Kaffir of a South African port, or the Reservation Indian of a Western State; but the savage as he is in reality, and as he may be seen today by any who care to look upon so weird a spectacle. No study from the life can compare with this in interest or in pathos, nor stir so many strange emotions in the mind of a thoughtful man. To sit with this incalculable creature in the heart of the great forest; to live with him in his natural home as the guest of Nature, to watch his ways and moods and try to resolve the ceaseless mystery of his thoughts—this, whether the existing savage represents this primitive savage or not, is to open one of the workshops of Creation and behold the half-finished product from which humanity has been evolved.

The world is getting old, but the traveler who cares to follow the daybreak of Mind for himself can almost do so still. Selecting a region where the wand of western civilization has scarcely reached, let him begin with a cruise in the Malay archipelago or in the coral seas of the Southern Pacific. He may find himself there even yet on spots on which no white foot has ever trod, on islands where unknown races have worked out

their destiny for untold centuries, whose teeming peoples have no name, and whose habits and mode of life are only known to the outer world through a ship's telescope. As he coasts along, he will see the dusky figures steal like shades among the trees; or hurry past in their bark canoes, or crouch in fear upon the coral sand. He can watch them gather the bread-fruit from the tree and pull the cocoanut from the palm and root out the taro for a meal which, all the year round and all the centuries through, has never changed. In an hour or two he can compass almost the whole round of their simple life, and realize the gulf between himself and them in at least one way—in the utter impossibility of framing to himself an image of the mental world of men and women whose only world is this."—*Henry Drummond, "The Ascent of Man," pp. 142, 143.*

SECOND WEEKLY REVIEW.

7. **GENERAL OUTLINE.**—Anthropology, Culture, Humanities, Savagery, Progress.
8. **LANGUAGE.**—Eye, Ear, Gesture, Pictographs, Writing, Instrumental sounds, Progress.
9. **INDUSTRY.** — Exploitation, Manufacture, Transportation and Travel, Exchange, Enjoyment, Forces of Nature, Mechanical Forces, Inventions
10. **THE FINE ARTS.**—Definition, Music, Visible Art, How Invented, Progress.
11. **SOCIOLOGY.** — Its Organs, Interrelation, Progress, Motives and Machines, Periods.
12. **KNOWLEDGE.**—Nature's Contribution, Explanation, Anthropomorphism, Practice and Theory.

Tusayan Mealing-Stones. Origin of Roller-Mills.

QUESTIONS.

7. *In what two ways does Anthropology study man? What are their mutual influences? What sciences contribute to our knowledge of past culture? Into what sciences may the science of culture be divided? Why are these called humanities? Has culture-change been for the better or the worse? Have the Troglodytes changed since the time of Herodotus? Has evolution produced kinds, or grades of men? How does organization differ from multiplication?*

8. *What senses are avenues of speech? Name the three kinds of speech to the eye. State the four sources of speech to the eye. What does speech reveal? How has speech changed? How is language used in Ethnology. How in the study of Religion? How is old material combined and modified to form new? What relation exists between picture-writing and modern script?*

9. *Define and classify the industrial arts. In what respect has change occurred here? Name some natural forces that have been harnessed. How has invention itself progressed?*

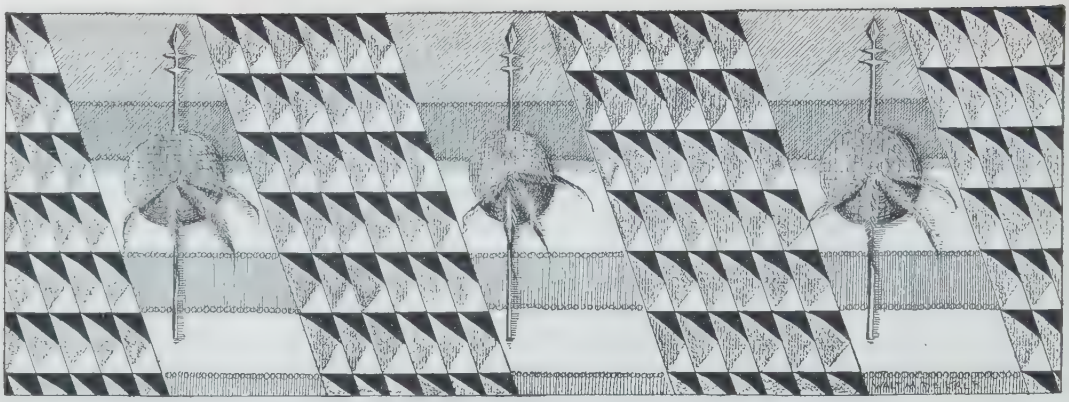
10. *Define fine arts. How is progress measured here? Classify musical instruments. How old is literature? Name some forms of savage art. What is the origin of art-forms? Specify the originals of some modern musical instruments. What is a skeuomorph? Illustrate.*

11. *Name the two ends of society. How is each humanity related to the others? How have improvements in society originated? Compare social progress with mechanical invention. Between what spheres does society change? Name the culture periods.*

12. *Whence has come man's knowledge? What do natural phenomena demand from man? What is folk-lore? What was the first basis of science? What has modern science done? Has progress in all humanities been synchronous; e. g., in knowledge and in virtue? Explain the "new history." Describe the savage according to Drummond.*

SUBJECTS FOR SPECIAL STUDY.

1. *Take stock of your present knowledge in the six humanities, in order to realize how much you need to pursue this course in Religion.*
2. *Note some changes in speech now taking place in (1) changes of meaning, (2) introduction of new words, (3) loss of old ones. How many of your acquaintances use may and can with proper discrimination?*
3. *Grade the peoples of the world according to inventiveness.*
4. *Seek cases of the principles stated here from some History of Art.*
5. *Search for the present-day factors in social change.*
6. *Which does society need more, increase of knowledge or closer conformity to what it knows?*



THE RELIGIONS OF NORTH AND SOUTH AMERICA.

BY

GEORGE A. DORSEY, Ph.D., Assistant Curator of Anthropology in the Field Columbian Museum, Chicago, Ill.

13. INTRODUCTION.

AT the time of the discovery of America, four hundred years ago, there existed on the continent numerous groups of people, each differing from its neighbor in one or more phases of culture or physical structure. Among these groups some were very low in the scale of civilization, while others had reached a high plane of civilization. As the religions of any people may be regarded as one of the many phases of culture, and as the character of the religion of any particular people is very largely determined by the general status of its culture, we may expect to find many degrees or kinds of religion among these varying aborigines of America.

It is well also to bear in mind the fact that the status of the religion of a people, as well as the general status of its culture, is largely determined by environment, by which is meant climate, fauna and flora, physiography, fertility of the soil, etc. Now, as we have on the American continent regions which present wide diversities of environment, we must be prepared to find equally wide divergences, not only of culture, but of religion. The religion of the Eskimo, dwelling in the far north surrounded by eternal ice and snow, is not and cannot be the same as the religion of the Guarani, who lives in the hot fertile plains of the Amazon basin, surrounded as he is by luxurious vegetation and situated in a region where the necessaries of life are provided by nature with a lavish hand. Likewise the religion of the Quichuao, who dwell on the great plateaus and lofty valleys of the Andes of Peru, will reflect in large measure the grandeur, sublimity and fierceness of their aerial home, while the religion of their cousins, the Yuncas, who live on the coast valleys of Peru, will reflect something of the joyousness and vivacity which would naturally be engendered by their surroundings.

But the study of the religions of the races of man has revealed the truth that the human mind, wherever found or in whatever age, is constructed on a more or less uniform plan, and so we find countless similarities and homologies running all through the religions of the peoples of America. We find that the substance or the

final result is nearly the same throughout the continent. The manner in which the ultimate result has been reached of course varies; there is a wide variation in the manner in which the phenomena of religion are expressed, and even in the interpretation of these phenomena. Finally, it must be noted that in at least two regions of America, Mexico and Peru, the peoples had reached such a high phase of culture that their religion is worthy of special consideration, and a lesson will be devoted to each of these two peoples. In the preceding three lectures will be considered in order, (a) fundamental beliefs or religious ideas in general; (b) the idea of a future life, with special reference to the cultus of the dead; and (c) the material expression of those religious ideas.

North America, showing Culture-Groups.

As the ground to be covered is very extensive, reference cannot be made, as a general rule, to special tribes, but must be restricted to large groups which have much in common. These groups are called culture-groups, and a reference to the map shows that nine have been distinguished. These are: (1) the Arctic, occupying the northernmost regions of America; (2) the Northwest group, occupying the coast from the Columbia river to the southern limits of Alaska; (3) the Plains group, occupying the Missisippi Valley; (4) the Pueblo group, occupying Utah, New Mexico and Arizona; (5) the Mexican group; (6) the Chibcha group, occupying the United States of Colombia; (7) the Peruvian group; (8) the Amazon group, and (9) the Pampean group, occupying the entire region south of Bolivia and Brazil. (Note maps carefully.)

13. INTRODUCTION.

The Tusayan Ritual.—The people concerning whom I shall speak are commonly called the Mokis, although they prefer to be known as the Hopi. They live in a region of Arizona, which from its discovery in the middle of the sixteenth century, has been designated Tusayan. The Hopi or Tusayan Indians belong to the so-called village or pueblo people—the peculiar culture of prehistoric Arizona, New Mexico, Colorado, and Utah. While what I shall say especially concerns one group, it may in a general way be applied to the culture of a wide territory called the pueblo area of the southwestern part of the United States. In a natural sequence a discussion of the effect of environment would follow a statement of the distinctive characters of the physical features which characterize surroundings; and in order that you may have an idea of the climatic conditions of Tusayan, let us take a few moments to consider these peculiarities of the environment. In physical features this province is a part of the great arid zone of the Rocky Mountains, to which in former times was given the name of Great American Desert. . . . On all sides it is isolated by dry deserts, a dreary extent of mountains, mesas, and arid plains about 6,000 feet above the level of the sea. . . . In this unpromising land a few less than 2,000 Indians strive to maintain themselves by agriculture from a barren sandy soil which a white farmer would despise. . . .

If there is one physical feature which may be said to characterize Tusayan, it is the paucity of water, or rather its unequal distribution in different seasons of the year.

The character of animal life is also significant, for it is of such a nature as to exert a profound influence. A race dependent on animal food alone would have starved for game. The great ruminants, as the bison, which more than any other animal influenced the culture of the Indians of the great plains of the Mississippi, never visited this region. No domesticated animals made pastoral culture possible. There were small rodents, many rabbits and hares, and a scanty supply of antelope in distant mountains. Unpromising as was the soil for agriculture, the resources of the hunter were much less, and in this region man was forced to become an agriculturist.

It is, therefore, clear that the sedentary agricultural life of the Tusayan Indian is the direct result of organic and inorganic surroundings. Forced from some reason unknown to me to live in a land where animals were so few that he could not subsist from the products of the chase, he found a possible food supply in plant life, and he accepted the inevitable. He adopted the life which environ-

ment dictated, and accepting things as they were, worked out his culture on the possible lines of development. He raised crops of maize, melons, and beans, cultivated and harvested various grains, but at times when other things failed found food in cacti and the meal of piñon nuts. Accepting the inevitable, man's ritual became a mirror of that part of his environment which most intimately affected his necessities. The irregularity of the rains, and the possibility that the corn may not grow, developed the ritual in the direction indicated. As long as the processes of nature go on without change, no special rain or growth ceremonials would develop. In a bountiful soil which

South America, showing Culture-Groups.

never fails the farmer, where the seed dropped in the ground is sure to germinate, and the rains are constant, no ritual would originate to bring about what was sure to come. But let natural processes be capricious, awake in a primitive mind the fear that these processes may not recur, let him become conscious that the rains may not come, and he evolves a ritual to prevent its failure. He is absolutely driven to devise ceremonials by which to affect those supernatural beings whom he believes cause the rain and the growth of his crops. The cults of a primitive people are products of their necessities, and they become complicated as the probability of their needs not being met are uncertain. The two needs which sorely pressed the Hopi farmer were rain to water his crops and the growth and maturity of his corn. My problem, therefore, is to show by illustrations that the two components, rain-making and growth ceremonials, characterize the Tusayan ritual, as aridity is the epitome of the distinctive climatic features of the region in which it has been developed.

There are, as before stated, certain elemental components of all cults which are as widespread as man, and apparently exist independently of climatic conditions. These elements are psychical, subjective, and occur wherever man lives in deserts, islands, forests, plains, under every degree of latitude and temperature. A more profound ph losophical analysis than I can make may resolve even these into effects of environment, but their universality would seem to show that they are not due to the special climatic condition of aridity characteristic of Tusayan. I do not regard it pertinent to my discussion to attempt to explain their origin, but we can better appreciate the Tusayan ritual. . . .

I have limited myself to showing that the arid climatic conditions are reflected from the rites of one tribe of Indians, and it would be instructive to see whether these facts are of importance from the comparative side. There are other equally arid regions of the globe where we might justly look for the same results if this climatic condition is as powerful in the modification of cults as implied. There are marked similarities in the climate of Arabia, of Peru, and of Assyria, and as a consequence startling resemblances in their rituals. But there are many differences; and we thus detect that our analysis of causes has not been complete or ultimate, for we have limited it to but one powerful element in the modifications of ceremonials.

Environment is a complicated nexus of influences, organic and inorganic, threads of which we can successfully trace a certain distance, but which eludes as we go further. There are many effects where causes remain to be discovered, and many climatic influences on cults have yet to be clearly discerned. . . .

It would be lamentable if environment should become a word to conjure with, or if we should use it to cover ignorance of that which we cannot explain. I have tried to show that one highly complicated ritual is so plastic that it responds to climatic conditions, but there are elements in it due to some other unknown cause. . . .

So environment is a potent influence on the culture of man, but there are laws, as yet not clearly made out, back of it which control the evolution of man.

When in the struggle for existence the fittest came to be measured by degrees of intelligence, and no longer by superiority of bodily structure, climatic conditions were still powerful to modify and stimulate thought. The increase in intelligence due to these agents did not develop a new species, for, to whatever heights he rises, man still remains *Homo sapiens*. If, then, the specific identity of all individual men on the globe today is true, the superstitions which we have studied are errors of minds like our own, but imperfectly developed and modified by environment. In her mistakes, said the great naturalist Geoffroy St. Hilaire, nature betrays her secrets. By a study of erroneous workings of the mind and their probable causes we can discover the nature of mind. Below all ceremonials among all men, savage or barbarous, may be traced aspirations akin to our own, since they spring from our common nature. Until some philosopher shall arise who can so analyze environment as to demonstrate that the great religious teachers of man, who, suddenly appearing, have stimulated the race to great bounds in progress, were solely the products of surroundings, we may believe that there is another most potent influence behind environment controlling the development of culture. Throughout all history man, from his own consciousness, has recognized that controlling influence to be higher than environment, and no science nor philosophy has yet succeeded in banishing the thought from his mind.—*J. Walter Fewkes*, "*Smithsonian Report for 1895*," *pp. 684, 685, 686, 699, 700.*

14. GENERAL RELIGIOUS BELIEFS.

When we examine the religion of any primitive people, we find that it resolves itself into, first, certain beliefs concerning the supernatural, and secondly, ritual or the rites and ceremonies attendant upon the beliefs.

The fundamental belief of Americans, as of nearly all primitive peoples, is that all nature is animated; that every object, both animate and inanimate, lives and has a soul or spirit; and primitive man acts accordingly. It is outside our purpose to attempt to describe the manner in which such ideas arose; we are concerned here only

Conjuring a Meteor by the Bororo of Brazil. The central figures are offering cigars to induce the meteor not to harm them.

with the beliefs themselves. The belief in the existence of a human soul seems to have been universal in America. The Eskimos thought that the soul could leave the body in the night, go hunting, dancing or visiting. Among most of the American tribes it was held that the soul could detatch itself from the body and wander about more or less at will. Some tribes had clearly defined notions of the appearance of the soul, knew how it looked, its color, and even its dimensions. Animals as well as men had souls, and this belief extended so far that domestic animals were almost always slain, that their souls might accompany the souls of their dead masters. Even the trees, the flowers, the stones, all objects of nature, to the Indian think and feel. The voice of nature is to him something real and tangible. The flowing of the river, the voice of the wind, the roar of the billows, and the waving to and fro of the tree are not the results of natural forces, but are looked upon as the actions of so many beings. And the Indian is constantly struggling to escape their enmity, or courting the favor of their power.

But his belief in souls is not confined to the material objects of this earth; there are higher spirits or souls. There is even among the Plains Indians a word which signifies whatever is wonderful or mysterious or superhuman. There exists a Spirit World from which revelations are received at times by means of dreams. But higher still is the pantheon of souls or gods who dominate the universe. These gods are usually the personified forces of nature, such as the Wind, Rain, or

Thunder God, or the Gods of the Four Quarters. Sometimes one of the gods stands foremost in veneration of the Americans, sometimes another (1). But rarely does one God exceed another in ethical qualities. Among some few tribes there existed a more or less clearly defined idea of monotheism. The chief god might be the Great Spirit or, as with the Mexicans and Peruvians, the Sun. He it was who created and peopled the world, and to him were their prayers addressed. With some of the Brazilian tribes the Supreme Being is Tupa, the Father or Thunder; he it was who gave them fire and their edible roots. The Tampean Indians venerate not so much a beneficent God as the Evil Spirit.

To the American Indian all nature is not only animate, but can be *explained*. He asks the cause of his existence; how he came into being; how was the earth created; what makes the stars to shine; what means the peculiarity of this animal, the plumage of that bird? And he has an answer for all these questions. At times his answer is very long; it is a tale or myth. The mythology of America is extremely rich and beautiful, and is well worthy of close study. These myths have been carefully analyzed, and are found to be very much the same for all America. The most common myth is that of the national hero, who is generally regarded as the author of creation, and the father and benefactor of mankind. He gave to the people their clothing; taught them the arts of agriculture, of weaving and of hunting; gave them their laws and taught them their religion. But the myth also recounts how he is one of two or four brothers, born of a virgin mother. He overcomes the other brother or brothers after a long conflict. He appeared in the East, is of white complexion, with long beard and clad in flowing robes. He has returned to the East and there he rests from his labors, but is expected to return. The Indian, in such a myth as this, is at first simply attempting to explain the phenomena of light and darkness, the four quarters, the dawn, etc. In a similar manner he accounts for all the phenomena of nature. But in the course of time the myth loses its original meaning, and becomes to him a veritable Book of Genesis, and is incorporated as part of his religion.

14. GENERAL RELIGIOUS BELIEFS.

(1) **Quetzalcoatl, the Hero of Tula.**—"But it was not Quetzalcoatl the god, the mysterious creator of the visible world, on whom the thoughts of the Aztec race delighted to dwell, but on Quetzalcoatl, high priest in the glorious city of Tollan (Tula), the teacher of the arts, the wise lawgiver, the virtuous prince, the master builder and the merciful judge.

Here, again, though the scene is transferred from heaven to earth and from the cycles of other worlds to a date not extremely remote, the story continues to be of his contest with Tezcatlipoca, and of the wiles of this enemy, now diminished to a potent magician and jealous rival, to dispossess and drive him from famous Tollan.

No one versed in the metaphors of mythology can be deceived by the thin veil of local color which surrounds the myth in this its terrestial and historic form. Apart from its being but a repetition or continuation of the genuine ancient account of the conflict of day and night, light and darkness, which I have already given, the name Tollan is enough to point out the place and the powers with which the story deals. For this Tollan, where Quetzalcoatl reigned, is not by any means, as some have supposed, the little town of Tula, still alive, a dozen leagues or so northwest from the city of Mexico; nor was it, as the legend usually stated, in some undefined locality from six hundred to a thousand leagues northwest of that city; nor yet in Asia, as some antiquaries have maintained; nor, indeed, anywhere upon this weary world; but it was, as the name denotes, and as the native historian, Tezozomoc, long since translated it, where the bright sun lives, and where the god of light forever rules so long as that orb is in the sky. Tollan is but a scyncopated form of *Tonatlan*, the Place of the Sun."—*D. G. Brinton, "American Hero-Myths," pp. 82, 83.*

Tlapallan.—The original home of the Toltecs was said to have been in Tlapallan—the very same Red Land to which Quetzalcoatl was fabled to have returned; only the former was distinguished as Old Tlapallan—Hue Tlapallan—as being that from which he and they had emerged. Other myths called it the Place of Sand, Xalac, an evident reference to the sandy sea strand, the same spot where it was said that Quetzalcoatl was last seen, beyond which the sun rises and below which he sinks. Thither he returned when driven from Tollan, and reigned over his vassals many years in peace.

We cannot mistake this Tlapallan, new or old. Whether it is bathed in the purple and gold of the rising sun or in the crimson and carnation of his setting, it always was, as Sahagun tells us, with all needed distinctness, "the City of the Sun," the home of light and color, whence their leader, Quetzalcoatl had come, and whither he was summoned to return. —*Ibid, p. 89.*

Dr. Brinton proceeds to relate stories about Quetzalcoatl, which also prove to be nature-myths.

15. IMMORTALITY AND CULTUS OF THE DEAD.

What becomes of the soul after death? According to the belief of practically all the American tribes, the soul lives on under conditions similar to those known here. But while in America the belief in a future life is almost universal, there is only the faintest conception of an immaterial spirit. The Indian heaven is simply a happier earthly existence; indeed it is a happy hunting-ground. Sometimes the location of the home of the departed is in the depths of the ocean, or in deep and rocky caverns. To some of the Plains Indians, accustomed to suffer from cold, heaven is a warm and delightful place where the buffalo is ever to be found, and where summer reigns eternal. With other tribes the location of the region of the spirit world is placed vaguely in the Far West, or the Under World, while the Peruvians believed that after death they went beyond the mountains and the sea. The belief in an under world is not uncommon in America. With some tribes the idea prevails that the soul enters the bowels of the earth, and the Tacullis believe that the soul can return in human form to visit friends. The souls of the braves of the Lower Mississippi tribes dwelt in the sun, as did also those of the Mexicans. Still other tribes, as those of the Plains group, held to the loftier conception that the happy hunting-ground was in the sky, where the souls travel along the "Path of the Dead." But their future life is not universally held by Americans to be of a joyous nature. The land of Mictlan of the Mexicans is gloomy, and there eternal joy does not prevail. Nor with some tribes are the blessings of a future life to be enjoyed by all. The souls of Amazons who in life were cowards are to dwell in waste and barren lands, while the souls of the effeminate and worthless descend to the Evil Spirit to suffer torment. But with practically all American aborgines the *good* Indian is the good warrior or the good hunter. They had not reached the point of making an ethical distinction between good and bad.

Indian Mounds at Marietta, Ohio.

Holding, as a general rule, a firm belief in some form of future life, the Indian made material provision for that life. In no other part of the world are the burial rites more varied or interesting than they are in America. All tribes have some ceremony which accompanies the disposal of the dead, and in practically every instance this ceremony has as its underlying motive the preparation of the body for the future state; and the fact that this future existence is simply a continuation, under more favorable circumstances, of this life, is amply illustrated by an examination of the various burial customs.

With some tribes, as the Eskimo and Northwest group, the dead are wrapped in blankets, provided with food and implements, and placed above the ground, sometimes in coffins hollowed out of large trees. With many of the Plains Indians the dead are placed on scaffoldings. But by far the greater number of tribes in other parts of America bury the dead in the ground. In the Ohio and Lower Mississippi Valley earth mounds, often of great size, were heaped over the graves (1). Among the Chibchas the carefully wrapped bodies were placed in niches in long, winding subterranean passages, which often extended to a great distance into the sides of the hills. A similar custom was that of the Quichuas of Peru,

while the Yuncas of Peru excavated deep graves in the earth which were often carefully lined with rock or adobe brick. With the dead were placed dishes of food, jars of water or drink of some sort, hunting and fishing implements, and instruments of war; the dog was killed and placed beside his master, and occasionally, as among the Chibchas, the wives of the chief were killed and placed beside the dead husband. So complete is the set of accompanying objects in the graves of the Peruvians that it becomes easy to determine the position or rank of and the amount of wealth possessed by the owner during life.

Various ceremonies attended the burial. There were lamentations and fastings, and sometimes bodily mutilations on the part of friends and relatives, or at the death of a chief or ruler certain dances which often lasted through many days and nights. These funeral ceremonies are of various natures. They may be for the purpose of hastening the soul of the departed on its long journey, or of preventing the return of the the soul; or they may be of the nature of vows and penances and promises to lead a better life. But through all the various cults of the dead in America runs the theme of a future life (2).

15. IMMORTALITY AND CULTUS OF THE DEAD.

(1) **Mound-Builders.**—"In districts where the native tribes known in modern times do not rank high even as savages, there formerly dwelt a race whom ethnologists call the Mound-Builders, from the amazing extent of their mounds and enclosures, of which there is a single group occupying an area of four square miles. To have constructed

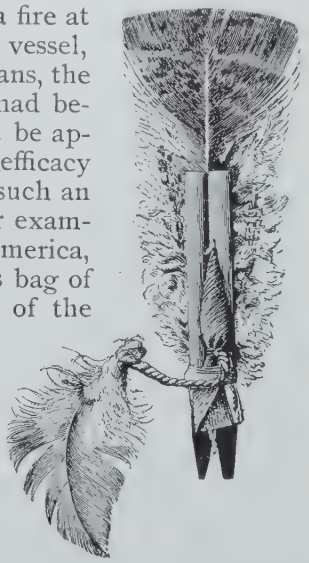
Peruvian Mummy Pack.

such works the Mound-Builders must have been a numerous population, mainly subsisting by agriculture, and indeed vestiges of their ancient tillage are still to be found. The civilization of these people has been, however, sometimes overrated. Their earthworks did not require, as has been thought, standards of measurement and means of determining angles, for a cord and a bundle of stakes would be a sufficient set of instruments to lay out any of them."—*E. B. Tylor, "Primitive Culture," Vol. I., p. 56.*

(2) **Gitchi Gauzini** was a chief who lived on the shores of Lake Superior, and once, after a few days' illness, he seemed to die. He had been a skillful hunter, and had desired that a fine gun, which he possessed, should be buried with him when he died. But some of his friends not thinking him really dead, his body was not buried; his widow watched him for four days; he came back to life, and told his story. After death, he said, his ghost traveled on the broad road of the dead toward the happy land, passing over great plains of luxuriant herbage, seeing beautiful groves, and hearing the songs of innumerable birds, till at last, from the summit of a hill, he caught sight of the distant city of the dead, far across an intermediate space, partly veiled in the mist, and spangled with glittering lakes and streams. He came in view of herds of stately deer, and moose, and other game, which with little fear walked near his path. But he had no gun, and remembering how he had requested his friends to put his gun in his grave, he turned back to go and fetch it. Then he met face to face the train of men, women and children who were traveling toward the city of the dead. They were heavily laden with guns, pipes, kettles, mats and other articles; women were carrying basket-work and painted paddles, and little boys had their ornamented clubs and their bows and arrows, the presents of their friends. Refusing a gun which an overburdened traveler offered him, the ghost of Gitchi Gauzini traveled back in quest of his own, and at last reached the place where he had died. There he could see only a great fire before and around him, and finding the flames barring his passage on every side, he made a desperate leap through, and awoke from his trance. Having concluded his story, he gave his auditors this counsel, that they should no longer deposit so many burdensome things with the dead, delaying them on their journey to the place of repose, so that almost everyone he met complained bitterly. It would be wiser, he said, only to put such things in the grave as the deceased was particularly attached to, or made a formal request to have deposited with him.—*Tylor, "Primitive Culture," Vol. I., p. 481.*

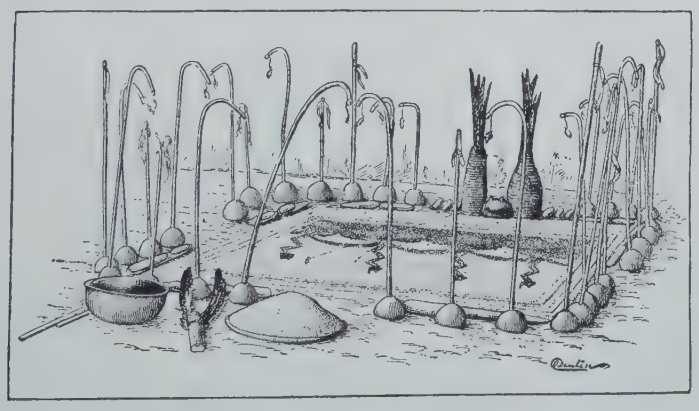
16. RITES AND CEREMONIES.

In what manner does the American exhibit his religious belief? First, by means of prayer (1). But prayer in America, as with all primitive peoples, takes the form of sacrifice. The Indian prays for rain, for success in war or in the chase, but he does not ask something for nothing. He offers something in exchange, he sacrifices something. The idea of "I give you, you give me" has prevailed very largely in America. The gift may be the glow of a fire at night, or the fragrant fumes of tobacco, the breaking of a vessel, the killing of a favorite dog, or even, as among the Mexicans, the slaughter of innocent children or women, so powerful had become the idea of an avenging, blood-thirsty god who must be appeased at any cost. The American also believed in the efficacy of amulets and charms, but this idea did not prevail to such an extent as it did in other parts of the world, in Africa for example. To prove that this form of belief did prevail in America, however, we have only to examine the medicine-man's bag of the Plains Indians, or the bags suspended from the necks of the mummy packs in Peru. Here we find bits of hair, curiously shaped pebbles, etc. These objects were supposed to contain certain mysterious powers. They could prevent disease, cure the sick, give success in the hunt and in war, ward off evil spirits, and in many ways contribute to the comfort or happiness of their possessor.



Prayer-Stick of the Tusayan Indians.

From stones and other objects of nature which bear a likeness to the human form, to the fashioning of stone and wood into a more perfect representation of it, is an easy though slow process. We find in many parts of America, especially in Mexico and Peru, countless images of spirits or gods, sometimes of colossal size, and executed with great faithfulness. These images or idols, as they are usually called, often took the place of the deity they are supposed to represent, and to them were offered vows; before these their devotees mutilated themselves, and offered sacrifice. Special shrines were built in which these idols were housed, and to this motive more than to any other are we indebted for the finest works of architecture in America.



Altar of the Antelope Priests in the Snake Dance of the Tusayan Indians.

The Indians of the Plains had their sacred tent, the Amazon tribes their sacred glade in the forest, while throughout the Ohio Valley still survive those wonderful enclosures and ceremonial mounds which are not surpassed by any similar earth works in the world. These sacred places might represent the serpent, as the famous serpent in Ohio, or they resembled animal or bird forms, as in Wisconsin. Could we but picture the scene which must have been enacted when these altars were dedicated, we should have a vision of barbaric splendor which has seldom been surpassed. Over the altars were made mighty

fires, and upon these fires were sacrificed countless numbers of pearl beads, costly gold and silver and copper ornaments, obsidian implements, and images and figures cut from mica, carved in bone, or moulded in clay.

With such rites and ceremonies as these there must needs be a leader, and we find throughout America a powerful priesthood. The priest may be the spiritual chief alone, as is most usual, or he may have combined with his spiritual power secular authority as well. This condition prevailed to the fullest extent both in Mexico and Peru. Indeed, in Peru the king or inca was supposed to be of divine ancestry. Of the names given to the priests by Europeans those of "shaman" on the northwest coast and "medicine man" in the Plains, are the most common. So powerful was the shaman that the name shamanism has been applied to the religion of the Northwest Coast Indians. But throughout the whole of America the priest is well nigh all powerful. He it is who performs the ceremonies at the birth of the child, who initiates the youth into manhood, who performs the funeral rites. He announces the time of the chase and the auspicious time for war. He commands the rain and the seasons, administers to the sick, wards off disease and evil spirits. In some of the Pueblo tribes there exist mysterious secret societies among the priesthood, entrance into which is possible only after long ceremonies of initiation. These societies in some respects are unique in the history of the primitive religions of the world. The priest is the leader of the dance, a function which is almost universal in America. Dances are of all sorts, but are in nearly every instance religious in their nature, and often connected with sacred myths. The priest, clad in his sacred robes of office and armed with his symbol of authority, the drum or rattle, is a familiar figure to all students of aboriginal American history.

16. RITES AND CEREMONIES.

(1) **Indian Prayer and War Song.**—A Nootka Indian, preparing for war, prayed thus: "Great Quahootze, let me live, not be sick, find the enemy, not fear him, find him asleep, and kill a great many of him." There is more pathos in these lines from the war-song of a Delaware:

"O Great Spirit there above,
Have pity on my children
And my wife.
Prevent that they shall mourn for me.
Let me succeed in this undertaking,
That I may slay my enemy
And bring home the tokens of victory
To my dear family and my friends,
That we may rejoice together.
Have pity on me and protect my life,
And I will bring thee an offering."

The following two prayers are among those recorded by Molina, from the memory of aged men who described to him the religion of Peru under the Incas, in whose rites they had themselves borne part. The first is addressed to the Sun, the second to the World-creator:

"O Sun! Thou who has said, Let there be Cuzcos and Tampus, grant that there thy children may conquer all other people. We beseech thee that thy children the, Yncas, may be conquerers always; for this thou hast created them."

"O conquering Uiracocha! Ever present Uiracocha! Thou who are in the ends of the earth without equal. Thou who gavest life and valor to men, saying, 'Let this be a man!' and to women, saying, 'Let this be a woman!' Thou who madest them and gavest them being! Watch over them that they may live in health and peace. Thou who are in the high heavens, and among the clouds of the tempest, grant this with long life, and accept this sacrifice, O Uiracocha!"—*Tylor, "Primitive Culture," Vol. II., pp. 366-7.*

Aztec Prayer.—Among the semi-civilized Aztecs, in the elaborate ritual, which from its early record and its original characteristics seems to have at least a partial authenticity, we mark the appearance of ethical prayer.—*Ibid, p. 373.*

Tusayan Altar. (See cut, page 65).—The altar of the Antelope priests is of especial interest to us in considering the rain-making motives of the ritual. It consists of an elaborate mosaic or picture made of six different colored sands spread on the floor and surrounded by a border of the same material.

The picture represents sixteen semi-circular figures of four different colors, the symbols of rain clouds of the four cardinal directions. From one side of this composite picture are drawn parallel lines representing falling rain. This sand picture, with accompanying fetishes, is known as the rain-cloud altar, the home of the rain clouds.—*J. W. Fewkes, "The Tusayan Ritual," p. 694.*

Tusayan Prayer Stick. (See cut, page 65).—Seated about this altar for seven consecutive days the Antelope priests daily sing sixteen songs to consecrate prayer sticks, which are later deposited in shrines to the rain gods. These prayer bearers consist of two sticks painted green and tied together midway in their length. At the point where they are bound is fastened a small packet of sacred meal, while to the same is also bound a feather of the wild turkey. This feather is aptly chosen, for the turkey is associated in their mythology with a time or place when the surface of the earth was muddy, and as they say the black tip of the feather was colored by the turkey dragging his tail in the black mud. To this prayer bearer is likewise attached two herbs—one male, the other female—plants which love the water.—*Ibid, pp. 694, 695.*

17. THE RELIGION OF MEXICO.

On the central plateau of Mexico arose an indigenous civilization which in some respects was the most worthy of admiration of any in America. Warlike and aggressive, the Aztecs had extended their sway on every side; they built towns and cities and roads, brought agriculture to a high condition, had an elaborate system of law and government, and a complicated system of religion, the basis of which was nature worship. But it is the grandeur of its temples, the number and power of its gods, the extent of its mythology, the elaborateness of its rites, and the influence of its priesthood that make the Aztec religion so interesting and in some ways unique. The center of this religious system is the temple. This is not an enclosure, in the common usage of the word, but a pyramid built in successive steps or terraces, and terminating in a broad, level platform at the summit. On this summit was placed the altar, and here were performed the human sacrifices which render the Aztec religion so repulsive to us. Connected with the temples or *teocallis*, "abodes of the gods," were structures which sheltered the priests and the paraphernalia used in religious ceremonies. On some of the temples were sanctuaries which enshrined the idols or gods.

Mexican Idol.

To carry on this religion required the services of large numbers of priests and priestesses, whose influence was very powerful. These were divided into various orders, each having its proper dress. Their rank depended generally upon the power of the god in whose service they were. In some districts the high priests were related to the king. The power of the priests extended not only over all purely religious affairs, but embraced as well many civil and domestic functions. They anointed the king and conferred with him in all important matters of state. They performed the rites attendant on the birth of the child; they superintended his education, performed marriage ceremonies, and officiated at funerals. They administered oaths and vows, imposed fasts and penances and heard confessions.

In the religious system of the Aztecs, first in order came the various gods, and chief among these was the Sun, and Aztecs called themselves the "Children of the Sun." Although no temples were specially devoted to the Sun-god, yet all temples to whatever divinity dedicated, were also his. Other important gods were *Huitzilipochtli*, the God of War (1); *Tezcatlipoca*, the Omniscient; *Tlaloc*, the God of Water or the Thunderer; and the inventive *Quetzalcoatl*. But the gods were almost numberless, a fact which is best explained by the supposition, that as the Aztecs extended their sway they incorporated into their pantheon the gods of the conquered. Many of these gods form the centers of elaborate myths, that of Quetzalcoatl, the Light-god, being the most important. In addition Aztecs worshipped the moon and stars, the sacred fire, certain animals and precious stones. There were special gods of families and provinces, of ranks and occupations and even of vices. A species of ancestor worship also prevailed, for all the dead were worshipped and considered as gods; images of them were preserved in order that their memory might be retained.

Preparations for a future life were made on an elaborate scale, each receiving treatment peculiar to the manner in which he died, for this determined to a certain extent the conditions or place of the soul in the other world. With the dead were

placed food and drink, and all objects supposed to be useful in the future world. Wives and concubines even were killed and buried with the dead. At the funeral incense was burned, and the mourners sang and danced. Offerings to the dead and mourning were kept up for long periods, four years being the maximum limit. As to the final resting place of souls there were three beliefs. The souls of those who died in war or captivity went to the House of the Sun and their bodies were cremated; those who died from lightning, dropsy, etc., or who had been drowned, were buried and their souls went to the Land of Tlaloc; while the bodies of all others were buried and their souls went to the Land of Mictlan, the Home of the Dead. The first class, or those who went to the House of the Sun, for four years enjoyed the most intense happiness and then they departed to enter into the clouds or animate some bird. The Land of Tlaloc was considered a most delightful spot in every respect, it was a celestial paradise. The Land of Mictlan was in the far north; it was enshrouded in darkness, but there was no suffering. Existence here also was continued for only four years, after which the souls departed to the "nine hells."

That there was to be an eternal existence of the human soul does not seem to have been clearly believed, but a vague idea of the transmigration of souls was undoubtedly one of the tenets of their belief. This idea, however, never reached in Mexico, or in any part of America, the prominence which it held in the faith of peoples in parts of the old world.

17. THE RELIGION OF MEXICO.

(1) **Narrative of Bernal Diaz.**—"Montezuma invited us to enter a little tower, where in a kind of chamber, or hall, stood what appeared like two altars covered with rich embroidery." (What

Sacrificial Knives of Obsidian. From Mexico.

Bernal Diaz compared to altars were the two *Teoicpalli* (or *seats of the gods*), which were wooden pedestals, painted azure blue and bearing a serpent's head at each corner). . . . "The first [idol], placed on the right, we were told, represented Huichilobos, their god of war" (this was as near as Bernal Diaz could get to Uitzilopochtli), "with his face and countenance very broad, his eyes monstrous and terrible; all his body was covered with jewels, gold and pearls of various sizes. . . . His body was girt with things like great serpents, made with gold and precious stones, and in one hand he held a bow, and arrows in the other. And another little idol who stood by him, and, as they said, was his page, carried a short lance for him, and a very rich shield of gold and jewels. And Huichilobos had his neck hung round with faces of Indians, and what seemed to be the hearts of these same Indians, made of gold, or some of them of silver, covered with blue gems; and there stood some brasiers there, containing incense made with copal and the hearts of three Indians who had been slain that same day; and they were burning, and with the smoke and incense they had made that sacrifice to him; and all the walls of this oratory ware so bathed and blackened with cakes of blood, as was the very ground itself, that the whole exhaled a very foul odor.

"Carrying our eyes to the left we perceived another great mass, as high as Huichilobos. Its face was like a bear's, and its shining eyes were made of mirrors called *Tezcat*. Its body was covered with rich gems like that of Huichilobos, for they said they were brothers. And this Tescatepuca" (the mutilated form under which Bernal Diaz presents Tezcatlipoca) "was the god of hell" (this is another mistake, for Tezcatlipoca was a celestial deity). . . . "His body was surrounded with figures like little imps, with tails like serpents; and the walls were so caked and the ground so saturated with blood, that the slaughter houses of Castile do not exhale such a stench; and indeed we saw the hearts of five victims who had been slaughtered that same day. . . . And since everything smelt of the shambles, we were impatient to escape from the foul odor and yet fouler sight."—*A. Reville, "The Hibbert Lectures" for 1884, pp. 52, 53.*

Both in Mexico and in Central America symbols of the serpent and of the cross are very common. The latter, which so surprised the Spanish conquerors, is now believed to refer to the Wind-god.—*C. de la Saussaye, "Lehrbuch," etc., Vol. I, p. 195.*

18. THE RELIGION OF PERU.

The culture of Peru alone rivals that of Mexico; indeed in many respects it surpasses it. Less fierce and cruel, but equally aggressive, the Peruvians were more humane in all the affairs of life than the Mexicans, and devoted themselves more largely to the pursuit of agriculture, and the details of domestic and civil life. In early times the Inca gens of the great Quichua stock had gained control of the government, and by the time of the Spanish Conquest had established an absolute monarchy. Their reign was, however, tempered with prudence and justice. This welding together of the elements of the new empire, had not taken place so long before as to have obiliterated in the minds of the national bards the memory of more primitive times, and from the writings of the early Spanish historians we are able to form a picture of the early tribal religion, as well as the more stately court religion of the times just prior to the Conquest. The early religion had as its fundamental element the worship of the dead, and may properly be called ancestor worship, and this was particularly a tribal worship. Each gens or *Ayulla* was supposed to possess the mummified body, or *malqui*, of the founder of the gens, and his spirit was worshipped in the abstract under the name of the *pacarina*. There was also an individual family worship of ancestors, whose mummified bodies were often preserved for a long period. To these ancestors they sacrificed. One of their curious beliefs was, that when the fire emitted a spark it indicated that the souls of their ancestors suffered hunger and thirst, and so they put food into the fire that they might eat. In addition to the family *pacarina*, each individual had his personal object of worship. These objects might serve also as amulets, and have already been spoken of.

Gold Idol From Peru.

One of the notions of the Peruvians was that they came originally from caves, and these also they worshipped. They believed that before their arrival the valleys were peopled by evil spirits who were driven to the high mountains, but for a long time afterwards these evil spirits would occasionally descend into the valleys and carry off women and children, and cause disease and death. As their religious conceptions were materialistic, however, they could engage in a hand-to-hand conflict with these spirits until finally they were driven away by armed men.

The soul after death, they believed, went to *Upa-marca*, the Dumb-Land, to reach which it had to cross a broad river by means of a narrow hair bridge. From these primitive ideas we must carefully distinguish the sun-cult, which was the chief trait of the religion at the time of the Spanish Conquest. Some time before this, however, one of the more enlightened and philosophical rulers had, after long study, convinced the nation that the Sun could not be the chief deity of the universe, but that there must be some god yet more powerful behind the sun who commanded him to perform his labors. So there arose among the more enlightened a form of monotheism, which for its beauty and purity was unique in American religions. To this Supreme Being they addressed prayers filled with lofty emotions, and to him they offered vows and performed sacrifices, although they made no idol to represent him, for he was the Unknown God (1).

In Peru we find also a powerful priesthood, temples for the idols, and convents for the priests and nuns. Of religious ceremonies there were great numbers, but human sacrifices did not mar religion as it did in Mexico. The Peruvians contented themselves with burnt offerings and the occasional slaughter of a dog or of a

llama. (2) Especially interesting are the festivals, which were a great feature of their religion. There were festivals for the sowing and reaping of crops, and for each month of the year. For some of the more important festivals thousands would gather in the capital, Cuzco, coming oftentimes from regions hundreds of miles distant.

Nowhere in America were the dead prepared for the grave with so great care as in Peru. No provision was omitted which might contribute to the happiness and comfort of the soul in the future world, and it is owing to the intenseness of this feeling that we are enabled to reconstruct a picture of Peruvian ancient life that is at once vivid and instructing. In Peru, for the first time, we find a well-defined notion of a future reward for good behavior in this life. The good after death ascended to the upper world in the House of the Sun, where they were rewarded by a life of rest and contentment, while the souls of the wicked descended into the lower world, the House of *Supay*, the Lord of the Dead, where they suffered and were punished for their life of evil. The myths of the Peruvians do not differ materially from those of other peoples of America, although they are unequaled in their extent and beauty.

18. THE RELIGION OF PERU.

(1) **Viracocha, the Supreme God.**—In the mythology of the Qquichuas, and apparently also of the Aymaras, the leading figure is *Viracocha*. His august presence is in one cycle of legends that of

Combat Between the Man of the Earth and the Man of the Sea.

Infinite Creator, the Primal Cause; in another he is the beneficent teacher and wise ruler; in other words, he too, like Quetzalcoatl and the others whom I have told about, is at one time God, at others the incarnation of God.

As the first cause and ground of all things, Viracocha's distinctive epithet was *Ticci*, the Cause, the Beginning, or *Illa ticci*, the Ancient Cause, the First Beginning, an endeavor in words to express the absolute priority of his essence and existence. He it was who had made and moulded the Sun and endowed it with a portion of his own divinity, to-wit, the glory of its far-shining rays; he had formed the Moon and given her light, and set her in the heavens to rule over the waters and the winds, over the queens of the earth and the parturition of women; and it was still he, the great Viracocha, who had created the beautiful Chasca, the Aurora, the Dawn, goddess of all unspotted maidens like herself, her who in turn decked the fields and woods with flowers, whose time was the gloaming and the twilight, whose messengers were the fleecy clouds which sail through the sky, and who, when she shakes her clustering hair, drops noiselessly pearls of dew on the green grass fields. . . .

In the prayers for the dead, Illa Ticci was appealed to to protect the body, that it should not see corruption nor become lost in the earth, and that he should not allow the soul to wander aimlessly in the infinite spaces, but that it should be conducted to some secure haven of contentment, where it might receive the sacrifices and offerings which loving hands laid upon the tomb. Were other gods also called upon, it was that they might intercede with the Supreme Divinity in favor of these petitions of mortals.

To him, likewise, the chief priest at certain times offered a child of six years, with a prayer for the prosperity of the Inca, in such terms as these:

"Oh, Lord, we offer thee this child, in order that thou wilt maintain us in comfort, and give us victory in war, and keep to our Lord, the Inca, his greatness and his state, and grant him wisdom that he may govern us righteously. . . . "

Thus Viracocha was placed above and beyond all other gods, the essential First Cause, infinite, incorporeal, invisible, above the sun, older than the beginning, but omnipresent, accessible, beneficent.

Does this seem too abstract, too elevated a notion of God for a race whom we are accustomed to deem gross and barbaric? I cannot help it. The testimony of the earliest observers, and the living proof of language, are too strong to allow of doubt. The adjectives which were applied to this divinity by the native priests are still on record, and that they were not a loan from Christian theology is conclusively shown by the fact that the very writers who preserved them often did not know their meaning, and translated them incorrectly. . . .

Another misapprehension is that these natives worshipped directly their ancestors. Thus, Mr. Markham writes: "The Incas worshiped their ancestors, the *Pacarina*, or forefather of the *Ayllu*, or lineage, being idolized as the soul or essence of his descendants." But in the *Inquiry* above

quoted it is explained that the belief, in fact, was that the soul of the Inca went at death to the presence of the deity Viracocha, and its emblem, the actual body, carefully preserved, was paid divine honors in order that the soul might intercede with Viracocha for the fulfillment of the prayers. . . .

The more interesting, in view of this lofty ideal of divinity they had attained, become the Peruvian myths of the incarnation of Viracocha, his life and doings as a man among men.

These myths present themselves in different, but to the reader who has accompanied me thus far, now familiar forms. Once more we meet the story of the four brothers, the first of men. They appeared on the earth after it had been rescued from the primeval waters, and the face of the land was divided between them.—*D. Brinton, "American Hero-Myths," pp. 170-178.*

(2) **Description of Pachacamac.**—The lord of Pachacamac and the principal men came out to receive the captains and the Christians, and showed a desire to be friends with the Spaniards. The captain went to lodge with his followers, in some large chambers in one part of the town. He said that he wished to go and see the idol they had and he went. It was in a good house, well painted, in a very dark chamber with a close, fetid smell. Here there was a very dirty idol made of wood, and they say that this is their god, who created them and sustains them and gives them their food. At the foot of the idol there were some offerings of gold, and it was held in such veneration that only the attendants and servants, who, as they say, were appointed by it were allowed to officiate before it. No other person might enter, nor is any other considered worthy even to touch the house. They come to this devil from distances of over three hundred leagues, with gold and silver and cloth. Those that arrive go to the porter and beg that their gift may be accepted. He enters and speaks to the idol, who says that he consents Before any of his ministers may enter to minister to him, they say that they must fast for many days and refrain from women.—*Estute, p. 81.*

THIRD WEEKLY REVIEW.

13. **INTRODUCTION.**—Variations in Culture in America; The Influence of Environment on Culture and Religion; The Culture-areas of America Defined.
14. **GENERAL BELIEFS.**—Animism; The Gods; The Myths.
15. **CULTUS OF THE DEAD.**—The Future Home of the Soul; Its Location, Future Life a Continuation of this Life; the Disposal of the Dead.
16. **RITES AND CEREMONIES.**—Prayer; Sacrifice; Idols; Temples and Altars; Priesthood.
17. **THE RELIGION OF MEXICO.**—Peculiarities of Mexican Religion; the Altar-temples; the Priesthood, their Functions; Gods; Beliefs; Burial-customs; Home of the Dead.
18. **THE RELIGION OF PERU.**—Primitive Worship of Ancestors; Later Sun-worship, and Monotheism; Priesthood; Sacrifice; Festivals; Prayer; Burial-customs; Mythology.

QUESTIONS.

13. *What relation does religion bear to "culture"? Why should environment be considered in the discussion of the religion of any people? Contrast the religion of Mexico with that of Peru in relation to environment.*

14. *What is meant by animism? From what source did the higher gods rise? What is the most common myth in America?*

15. *What is the nature of the future world in the belief of the American? How many kinds of mortuary customs do we find in America? What were the various purposes of the funerals?*

16. *What is the attitude of the American toward his god? Why does he perform sacrifice? Were idols universal in American religions? Name the kinds of temples in America. In what region were priestly orders most elaborate?*

17. *What are the distinguishing features of the Mexican religion? Why is the Mexican pantheon so extensive? Name some of the more important gods. What peculiarity is there about a Mexican temple?*

Stone Idol, Yucatan.

18. *Define pacarina, malqui. What feature distinguishes the Peruvian religion from that of the other peoples of America? Was human sacrifice ever practiced in Peru? In what respect was the prayer of the Peruvian superior to those generally made by other Americans? How do we benefit by Peruvian burial customs?*

SUBJECTS FOR SPECIAL STUDY.

1. *Look up the tribes of each "culture-group" and determine what they have in common.*
2. *Read Brinton's "American Hero Myths"*
3. *Read Tylor's "Primitive Culture," chapter XII., and see why the belief in a soul necessitates a belief in the continuance of the soul after death.*
4. *Study the priesthood of the Pueblo tribes, as described by Fewkes and Cushing.*
5. *Investigate the subject of human sacrifice and cannibalism in Mexico.*
6. *Trace the development of Monotheism from Polytheism, and study the subject of prayer in Peru in the "Rites and Laws of the Incas."*

THE RELIGIONS OF AFRICA AND OCEANIA.

BY

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19. NATURE GODS—FETISH WORSHIP AND SORCERY IN WESTERN AFRICA.

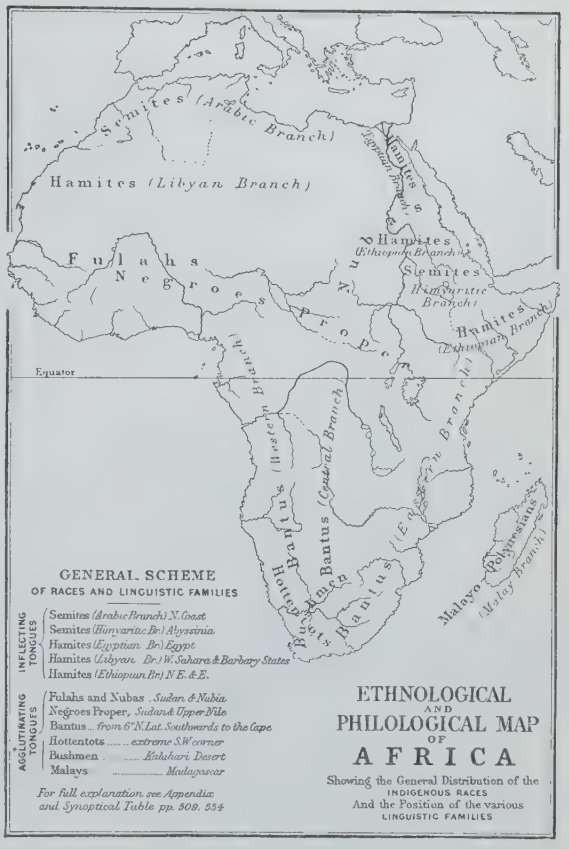
IN the limited space which we have at our disposal, it is impossible to think of giving an exposition, however summary, of the religious beliefs and rites of all the different races which inhabit Africa, many of which rites and beliefs are only incompletely or imperfectly known. We propose here to sketch broadly only the religions of the negroes of western Africa and those of the tribes of southern Africa, the Hottentots and Bantous, concerning which we have an abundance of documents, not, however, perfectly trustworthy.

The mythology of the negroes is as incoherent, fragmentary and unstable as the savage nature itself. At the side of aboriginal myths and beliefs are found those of Mohammedan or Christian origin, but strangely disfigured and amalgamated with local traditions, and infiltrated with childish superstitions. It seems that the tendency to Monotheism which several travelers have found to exist in the religions of the blacks is to be attributed to exterior influences, but its existence at present cannot be denied.

In the religion of the majority of tribes which are spread along the coast of Senegal as far as the Congo, there is a supreme god, sometimes identified with the sun, oftener with the sky, to whom the creation of the world is ordinarily ascribed and about whom are grouped inferior gods, the great forces of nature personified, the lightning, the thunder, the rainbow, etc. (1). It seems that the supreme god is the dispenser of rain, and when he is worshipped, which is only exceptionally, the rites are generally designed to obtain from him a supply of rain. The sea also is regarded as a great divinity, and in some places on the coast of Guinea human sacrifices are offered to it. Lakes, rivers and springs are also worshipped, and among certain tribes libations are made to the earth, wife of the fecundating sky. Birds, supposed to be spirits of the air, are frequently worshipped, especially birds of prey. Forests and trees, certain animals, such as the elephant, monkeys, crocodiles, lions,

leopards, are ordinarily deified. They are looked upon as animated by souls like the human soul, but more powerful. Of all these god-animals the most generally worshipped is the serpent. Among several negro tribes totemic beliefs are found associated with this worship.

The spirits which animate the trees, the waters, the beasts or the stones, in short, every object which manifests a force or a power, is conceived of as separate from the plant, the animal, the stone or the river in which it is incarnated, and it can also, like the souls of the dead, be constrained by sacrifices or can itself choose to inhabit any small material object, which then becomes a fetish and is worshipped because a god resides there. Objects which attract attention by their singularity or their novelty are considered fetishes. They protect those who possess them and receive offerings and sacrifices in exchange for this protection. The fetishes are assigned generally to those who have made or purchased them, and at the side of the individual and domestic fetishes are the public fetishes of the tribe or of the state. They are only efficacious through the spirit which animates them, being very different in this respect from the amulet which, by its inherent magical force, wards off dangerous influences, or the talisman which communicates immediately to its possessor a magical power. Also prayers are offered to fetishes.


Semites (Arabic Branch)
Hamites (Libyan Branch)
Hamites (Egyptian Branch)
Hamites (Ethiopic Branch)
Semites (Himyaritic Branch)
Hamites (Ethiopian Branch)
Fulahs
Negroes Proper
Negroes
Equator
Bushmen
Hottentots
Bantus (Eastern Branch)
Bantus (Central Branch)
Bantus (Western Branch)
Malayo-Polynesians (Malay Branch)
GENERAL SCHEME
OF RACES AND LINGUISTIC FAMILIES
INFLECTING TONGUES
Semites (Arabic Branch) N. Coast
Semites (Himyaritic Br.) Abyssinia
Hamites (Egyptian Br.) Egypt
Hamites (Libyan Br.) W. Sahara & Barbary States
Hamites (Ethiopian Br.) N.E. & E.
AGGLUTINATING TONGUES
Fulahs and Nubas . Sudan & Nubia
Negroes Proper, Sudan & Upper Nile
Bantus ... from 6° N. Lat. Southwards to the Cape
Hottentots ..... extreme S.W. corner
Bushmen ..... Kalahari Desert
Malays ..... Madagascar
For full explanation see Appendix and Synoptical Table pp. 509, 554
ETHNOLOGICAL AND PHILOLOGICAL MAP OF AFRICA
Showing the General Distribution of the INDIGENOUS RACES And the Position of the various LINGUISTIC FAMILIES

Wooden Idol from the Niger.

In the infinite number of spirits with which the world is peopled there are good and bad, benevolent and harmful spirits, a dualistic conception which is found in almost all the religious beliefs and rites of the Blacks. The co-operation of the spirits by which nature is everywhere animated can be secured by the sorcerer, who will work good or evil according as he submits himself to good or evil spirits. The rites accomplished by the sorcerer have in themselves a constraining efficacy and force, but they derive a part of their power from the personality of the sorcerer considered as a half divine-being. He is generally regarded as having the power to change himself into an animal. He is at the same time healer, diviner and caster of lots. Beside the sorcerers, there are in certain more perfectly organized negro states, real priests, who direct and celebrate the public worship, and in the majority of tribes secret religious associations where magical rites are practiced, and whose members seem, in certain cases, to have adopted more refined beliefs than those of the masses.

19. NATURE GODS—FETISH WORSHIP AND SORCERY IN WESTERN AFRICA.

(1) **Deities of Western Africa.**— *Mawu*, the highest god of the Ewe tribes, is considered creator and preserver of the world. He has at his side a lightning-god and a thunder-god. On the contrary *Vankompon*, the highest god of the negroes on the Gold Coast, himself rules the lightning and thunder, but A. B. Ellis has shown that *Vankompon* was based upon European ideas. Heaven-gods, who are worshipped throughout the Ewe country, are *Khebioso*, who, by his lightning flash, executes the judgments of Mawu, *Dso*, the fire-god, and *Auyewo*, the rainbow-god.

Fetish of Uncertain Use in Lunda.

In Dahomey and the western Ewe countries Lissa or Dsi is the sun-spirit, and Gleti or Dsinu the moon-spirit. . . . . In Waidah the the war-god is called *Bo*, in Togaland *Njikpla*, who rides through the clouds and showers down the shooting stars; while on the Gold Coast and on the western Slave Coast each locality has its special sea-spirit; in Waidah *Wu* passes as sole ruler of the ocean. *Noti* and *Avrikiti* are subordinate to him. At the head of the female deities stands *Nna*, the mother of all that is. . . . The natives of Ague name the highest being *Olorun*, Heaven-king, but worship besides him *Shango*, the Thunder.

That they possess a higher idea of the Heaven-god is perhaps attributable to the circumstance that their kindred, the Voruba, in great degree confess Islamism. Even the still heathen Voruba defend themselves against the charge of idolatry by the excuse that they view and worship the under-gods only as mediators and intercederes with *Olorun*.

In Abbeokuta are religious societies which place themselves under the protection of a particular god or spirit, and are solicitous about the worship of him. One of these believes on the only true God who made the world and man. The first man is called *Okikishi* or Fame; also *Obbabifish* or Lord of Speech, his wife *Lye* or Life. The primitive pair descended from heaven and had a numerous progeny. Sin entered the human race with war. Another society names itself after *Obbatalla*, who shaped the human body, but could not breathe in the life, which is rather a breath from the mouth of God. *Obbatalla* is plainly primitive man elevated to demiurge, and is still represented, now as an armed knight and now as a nursing woman, and named now *Orishanlo*, the great *Orisha* or Spirit, and now *Iyangba*, the Fruitful Mother. The same deity appears again as a cosmical primitive being, namely as primitive ancestor, or as companion to the Thunder-god, *Shango*.

The society of Isa has selected the Guardian-god of the Palmnuts and of Health, who bears also the titles: Guardian of Secrets, Protector of Marriages, and Helper of Parturient Women. A sect feared for its deeds of violence is that of *Shango* or *Jakuta*, the Slinger, which sprang from a mixture of religious ideas accompanying nature-myths. His mother is the Water; his father the Moon; his grandfather the Desert or the Heaven-plain; his elder brother Nature; his younger brother the Symbol of War and of the Smithy; his wives the Rivers; his slave the Darkness. He protects the good, but slays the bad and hurls them into the abyss. Every piece of property provided with a wisp of straw, the token of his protection, is inviolable, and whoever does not heed it incurs the vengeance of the priests of *Shango*. The latter preserve thunderbolts as precious sacred objects.

The Yoruba speak of a common seat of the gods in the city Ife where the sun and moon ever rise again from the earth in which they have been buried. Ife is also the scene of the creation of mankind. *Shango*, likewise, came into being here, plainly as a late born scion of the gods. At first he was mortal, and not until his assumption into heaven was he crowned with immortality.

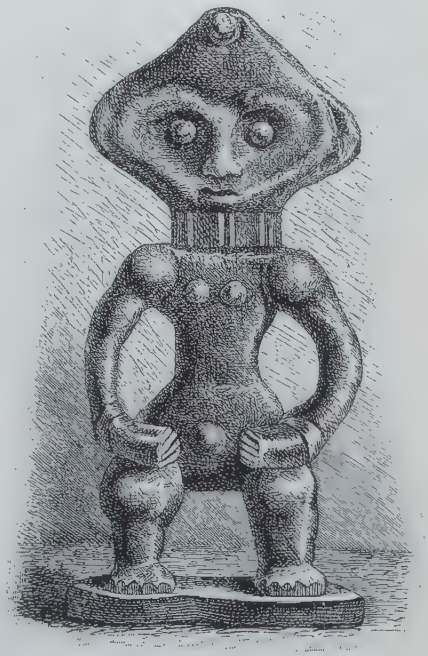
The mythic poetry, in which an active imagination imparts to its picture of the world the most glaring colors possible, fashions not firm but shifting figures which, like cloud-shapes, easily change their form. Thus Shango appears also as hunter, as fisher, as warrior, and in some legends he has sunk down to a king who was generally hated for his cruelty.

The Ibo, who dwell along the lower Niger, name their god *Tshuku* or *Tshi*, *i.e.*, Heaven. They join with this name the notion of creation and preservation, of providence and of retribution. *Tshuku* has two eyes and two ears, one in heaven the other on earth, so that he sees and hears everything; and he never sleeps. . . . . In old Calabar, likewise, *Tshuku* passes no longer as a heaven-god, but as the most famous divining spirit who dwells in wild solitude in a cave, the approach to which is guarded by a waterfall dashing over it. The name for god is *Abasi-Ibum*, *i.e.*, Almighty God, who created all things, the waters and mountains, the fish, the birds, and the beasts of the wood.

The moon is the most revered of all the heavenly bodies. In some regions of the Benin coast the custom obtains of offering two human beings at each new moon. R. F. Burton observed how in Benin City a woman was slain and her corpse left as booty for vultures. The people expected a special blessing for this deed. The moon-spirit, *Ilogo*, who maintains supremacy among all the guardian spirits in South Guinea, is probably to be viewed as an ancestral spirit transferred to the moon.— *W. Schneider*, "*Die Religion der Afrikanischen Naturvölker*," *pp. 35, 36, 37, 38, 48.*

20. THE WORSHIP OF THE DEAD AND HUMAN SACRIFICES IN WESTERN AFRICA.

Belief in the survival of the soul is universal in all western Africa. The other life is considered a continuation of the earthly life; the dead retain in the other world the rank and power which they possessed in this world. The king remains king and the slave a slave. Good and evil actions do not appear to exert any influence on the destiny of the soul. Although the souls of the dead, especially those of sorcerers, chiefs and persons of high rank or great wealth, are supposed to be invested with quasi-divine power, incessantly exerting an influence, whether for good or evil, on the phenomena of nature and the events of human life, yet they are not, it appears, ranked among the gods. The political and religious chiefs are moreover during their lifetime regarded as endowed with supernatural powers, and they are frequently worshipped and honored like the gods. They are the supernatural protectors and guardians of the tribe and of the state, and continue to exercise these functions even more fully after their death (1).



House-Idol of the Fan. (After Du Chaillu).

In all this region the cult of the dead presents itself under three principal forms, the worship of ancestors, of chiefs and deceased sorcerers and priests, and of the souls of the dead who haunt the solitudes of the forest, animating nature (everywhere in touch with spirits) and becoming incarnated in material objects, which then become protecting fetishes. The worship paid seems sometimes intended to appease the anger of these spirits, sometimes to gain their good will. It is ritualistic in character and consists of prayers and invocations, offerings and sacrifices. Everything which can be useful to the dead is buried with them; food, arms, implements, and ornaments. Domestic animals and frequently men are immolated on their tombs. To this sort of conception must be ascribed the custom of human sacrifice which is very widespread in that region of Africa. It is essentially a funeral rite and the human hecatombs offered by the Ashantees or the Dahomeys in honor of dead kings have no other signification. However, these sacrifices appear also in the worship of the gods, especially those having the form of animals and in the worship of the sea.

Moreover, these souls are often thought of as incarnated in certain animals, who thereby acquire a character especially sacred. The immortality of the human victims has a double signification. The slaves and women who are sacrificed are supposed to render to the person in whose honor they were immolated the same services which they performed on earth. On the other hand, among the tribes at present or formerly cannibal, the bodies of these victims serve as food to the souls of the dead and to gods, conceived in the image of men, as anthropophagous. The dead, together with the inferior spirits, animals and fetishes, are real objects of worship, but they are feared rather than reverenced, and it is to the superior gods, and perhaps to the benevolent ancestral spirits, that are addressed the prayers which seem to satisfy the heart of the inconstant and capricious Black.

20. THE WORSHIP OF THE DEAD AND HUMAN SACRIFICES IN WESTERN AFRICA.

(1) **The Destiny of the Soul according to the Tshi of the Gold Coast.**—There are on the Gold Coast believed to be two kinds of *asrahmanfo* (ghosts); the ghosts of those who have met with a sudden death or those who have been killed in battle or whose career has been unexpectedly terminated by some fatal accident, and on the other part the ghosts of those who have died of old age or disease. The first are called lingering *asrahmanfo* because they linger about their former habitations for a period of one or two months before making the journey to Srahmanadzi, "the land of the ghosts." While so lingering they are occasionally seen by man, clad in white and streaked with white clay; they linger because they have died before completing their proper term of life, and for the same reason, the road to Srahmanadzi is dark and gloomy to them and difficult to find. On arriving there, however, they recover health in a month or so. The ghosts of those who die of old age or of disease proceed at once to Srahmanadzi, because they have completed their time. Consequently they are never seen by the living. The road to Srahmanadzi is plain to them, but they are sometimes for two or three years before they recover health. Srahmanadzi is like the world above, with towns, villages, forests, mountains, rivers, etc. It is believed to be beneath the earth and to be less bright than the world of the living. A proverb says: "A corner in the world is better than the whole of Srahmanadzi." When the world is in darkness there is light in Srahmanadzi and vice versa. There an old man becomes young, a young man a boy, and a boy an infant. They grow and become old. But age does not carry with it any diminution of strength or wasting of the body. When they reach the prime of life they remain so and never change more. Another view, however, very commonly held, is that each Srahman is of the age at which the living man had arrived. Every Srahman does in Srahmanadzi that which he was accustomed to do when he was a living man in the world. An agriculturist cultivates the soil, a fisherman fishes, and a slave waits upon and attends his master. A chief in the world is a chief in Srahmanadzi and a slave is a slave. *Asrahmanfo* have the same passions, appetites, needs and necessities as living men. Therefore in the grave with the corpse are placed food and drink, tobacco, pipes, gold-dust, trinkets and clothes, according to the wealth and position of the deceased. The two first are for use during the journey to Srahmanadzi, and the remainder on arrival there. The spiritual portions of these articles are made use of by the *asrahmanfo*. . . . From this belief in a continuance of the former life in the next world naturally and deductively follows the custom of putting persons to death at the decease of a man of rank to enable those sacrificed to continue a ghostly attendance. A chief who has been accustomed to be waited upon by a number of attendants during life, will, the natives argue, require and expect a similar attendance in Srahmanadzi.—*A. B. Ellis, "The Tshi-speaking Peoples of the Gold Coast," pp. 156, 158, 166.*

Cemetery and Sacred Tree in Mbinda.

21. THE RELIGIONS OF SOUTHERN AFRICA.

Street in a Bechuana Town.

The native tribes who occupy the southern portion of Africa belong to two distinct races, the Bantous and Hottentots. The mythology of the Bantous (Amazulu, Bechuanas, Ova-Herero) is of extreme poverty (1). Worship is paid principally to the souls of the dead, especially among the Amazulu. Ancestors who have died recently are especially honored and invoked. Their souls dwell in vast subterranean or celestial regions where they lead a life similar to that which they led on earth (2), but they frequently appear among the living, ordinarily in the form of animals, most often in the form of serpents, who are treated with superstitious respect. Their worship consists of offerings of food and the immolation of animals, accompanied by ritualistic prayers. Human victims are sometimes sacrificed to the souls of chiefs.

A Zulu Sorcerer. (From a Photograph at the Mission-House, Berlin.)

The soul of a dead man is dreaded in proportion to the power which he possessed during his lifetime. The Amazulu attribute the origin of the world and of mankind to *Unkulunkulu*, at the same time god and hero-civilizer, common ancestor of all the human race. He is probably a nature god transformed afterwards into an ancestral god (3). In the traditions collected by Callaway, another god figures in company with him, a god not clearly defined, who does not seem to receive any worship, *Ulixo*, Lord of the Heavens and of the Thunder, sometimes confounded with *Unkulunkulu*, who is invoked for rain. Black bulls whose bones are burned outside the kraal are sacrificed to him. To this double divinity corresponds the Molimo of the Bechuanas and the Ovakuru Meyuru of the Ova-Herero. Among the Kaffirs, the spirits of running waters, represented under the form of an animal, in particular the crocodile are ranked near these gods. Among

the Damaras, trees and fire are often worshipped. Among all the Bantou tribes, and especially among the Bechuanas, totemic beliefs, institutions, and customs are found. Magical rites are universally practiced for the purpose of bringing misfortune or death upon enemies, of warding off disease from one's self and family, of assuring success, victory in war, increase of flocks and fertility of fields, and especially to procure a supply of rain. The use of amulets and talismans whose action rests on the principle of "sympathetic magic" is very general, also rites of purification destined to ward off dangerous influences. There is no moral signification attached to them. The destiny of the soul is independent of the good or evil deeds done in this life.

Chief with Wife among the Mountain Damaras. (After a photograph in possession of the Mission-House in Banuen.)

In the mythology of the Bushmen, the most degraded or least developed branch of the Hottentot race, animals play the most important and almost exclusive rôle. A purely human figure can hardly be said to exist in their myths, and among celestial bodies the moon alone is worshipped. Their principal god is *Cagn*, the insect mantis. The worship, as among the Hottentots, consists in ritualistic dances. The Bushmen, like the Bantous and the Hottentots, are not fetish worshippers in the manner of the negroes, but they make use of amulets and talismans. Sorcery is held in honor among them; for sorcerers are supposed to possess the power of conjuring the rain, the wind, the thunder and all those natural phenomena which Bushmen look upon as the actions of persons resembling men and animals. The souls of the dead are looked upon with dread, and everything that is necessary to the deceased is buried with him. They do not seem to be the objects of a real worship.

The Hottentots (Khoi-Khoi) who devote themselves especially to the breeding of flocks, have raised themselves to the level of a civilization superior to that of the Bushmen, who live only from the products of the chase, but their mythology also is almost defaced. (4) The principal figure of their legends is *Hatsi-Edib*, who, it seems, must be identified with *Tsui i goab*, an ancestral god, a dead sorcerer deified, who appears to have been amalgamated in a sort of syncretic conception with a nature god, the remembrance of which has been lost and in whom some mythologists claim to have discovered the dawn and others the moon. He performs the functions of demiurge and plays a predominant rôle in certain etiological myths of the Hottentots which have come down to us. His adversary and enemy is *Gaunob*, who is engaged in a perpetual struggle with him. Rites in honor of the souls of dead, especially those of the chiefs, are also celebrated. Certain animals, *e.g.*, the praying mantis, are objects of superstitious veneration, as also are the spirits of fountains commonly represented under the form of serpents. Sorcery is held in honor among the Hottentots, as also among their brother-tribe, the Bushmen. In the Hottentot legends, animals play the most important rôle, being endowed with all the attributes of human beings. Celestial bodies and natural phenomena are regarded as living beings.

21. THE RELIGIONS OF SOUTHERN AFRICA.

(1) **Myths of the Ovaherero Concerning the Origin of Things.**—The Ovaherero, the Rev. H. Reiderbecke says, have a kind of tree, *Ygdrasil*, a tree out of which men are born. . . . The tree, which still exists, though at a great age, is called the *Omumborombonga* tree. Out of it came, in the beginning, the first man and woman. Oxen stepped forth from it too, but . . . . sheep and goats sprang from a flat rock. Black people are so colored, according to the Ovaherero, because when the first parents emerged from the tree and slew an ox, the ancestress of the Blacks appropriated the black liver of the victim. The *Ovakuru Meyuru*, or "Old Ones in Heaven," once let the skies down with a run, but drew them up again when most of the mankind had been drowned. The remnant pacified the "Old Ones" by the sacrifice of a black ewe, a practice still used to appease ghosts by the Ovaherero.—*"South African Folk-Lore Journal," II. pt. V., p. 95, cited by A. Lang. "Myth, Ritual and Religion," I., p. 176, 177.*

(2) **The Subterranean World of the Dead in the Belief of the Amazulu.**—Once upon a time, *Umkatshana* arose in the morning to go to hunt with his dogs; he started a buck, his dogs drove it; it went and entered a hole and the dogs went in too and he too went in. He went on and on with the buck until he came to the people who are beneath the place where they dwell. He saw cattle; when he arrived the people were milking. He said: "So then there are people who live here." They said: "This dog of ours, who is driving it?" They said when they looked: "Ah! there is a man." And then he met with his own friends. They said to him: "Go home! Do not stay here." So he went home again.

It is said in another tale, belonging to the same type: "At length in front he saw it began to get light; he heard dogs barking and children crying; he passed on, he came upon a village, he saw smoke rising and said: "How? what place is this? I am following the porcupine, I am come to a dwelling." Whereupon he returned, walking backwards and returning on his path and said: "Let me not go to these people, for I do not know them; perhaps they will kill me." He saw a great country. He fled and went day and night, saying: "Perhaps they have seen me." At length he crossed that river which he crossed whilst he was pursuing the porcupine; he passed the pool which he passed at first; at length he went out of the hole. He wondered on coming out; for at the place from which he came, he saw all things resembled those which are above: mountains, precipices and rivers. . . . . Everywhere among the people of all tribes, there is a belief in the existence of heavenly men (abantubezulu) and of a king of heaven, whom they suppose to be the creator of lightning, thunder and rain. . . . They have a notion that not only earth, heaven, and water have their man-like inhabitants, but that also underground there are those who are still occupied with the busy cares and necessary labors of life. They are supposed to be the departed dead and lead a very material kind of existence.—*Rev. Can. Callaway, "Zulu Nursery Tales," pp. 317, 318, 319.*

(3) **Unkulunkulu.**—It is said Unkulunkulu had his origin in a valley where there was a bed of reeds in this world. And men sprang from *Unkulunkulu* by generation. . . . All things as well as *Unkulunkulu* sprang from a bed of reeds; everything, both animals and corn, everything coming into being with Unkulunkulu. He looked on the sun, when it was worked into a form as a potter works clay, and said: "There is a torch which will give you light so that you may see." He looked on the cattle and said: "These are cattle and let them be your food; eat their flesh and milk." He looked on wild animals and said: "That is such an animal, that is an elephant, that

Zulu Chief in his Grave.

is a buffalo." He looked on fire and said: "Kindle it and cook and warm yourself and eat meat when it has been dressed by fire. He looked on all things and said: "So and so is the name of everything."—*Callaway, "The Religious System of the Amazulu," p. 41.*

(4) **Hottentot Myths.**—The moon sent once an insect to men, saying: "Go thou to men and tell them, 'As I die, and dying live, so you shall die, and dying live.'" The insect started with the message, but whilst on his way he was overtaken by the Hare, who asked: "On what errand are thou bound?" The insect answered: "I am sent by the Moon to men to tell them that as she dies, and dying live, they also shall die, and dying live." The Hare said: "As thou art an awkward runner, let me go." With these words, he ran off and when he reached men, he said: "I am sent by the moon to tell you, 'As I die, and dying perish, in the same manner ye shall also die and come wholly to an end.'" Then the Hare returned to the Moon and told her what he had said to men. The moon then became so enraged with him that she took up a hatchet to split his head; falling short, however, of that, the hatchet fell upon the upper lip of the Hare and cut it severely. Since that day the Hare's lip is slit. The Hare, being duly incensed at having received such treatment, raised his claws and scratched the Moon's face, and the dark parts which we now see on the surface of the Moon are the scars which she received on that occasion.—*W. Bleek, "Hottentot Fables and Tales," p 69-72.*

22. THE WORSHIP OF THE DEAD.—MAGIC IN POLYNESIA, MICRONESIA, MELANESIA, AUSTRALIA.

The religious conceptions of the Oceanians or South Sea Islanders, like those of the majority of uncivilized peoples, seem to have a double origin, the worship of the dead, and the deification of heavenly bodies, the sky, the earth, the sea, the winds, the lightning, the volcanoes, and in general all the great forces of nature, and all the great natural phenomena.

Samoan Woman. (From Godeffroy Album.)

Although of entirely distinct origin, the divine beings who belong to these two categories often have similar attributes and functions, and it often happens that an ancestral god is set over such or such a department of nature, or that a tribe gives itself to the worship of some deified natural force instead of worshipping its ancestors. The widespread worship of animals, plants and of stones anterior perhaps both to the worship of the great objects and phenomena of nature and to the worship of the dead, is closely connected with both of them, for even if the animal plant, or rock, is sometimes worshipped for itself, on the supposition that it is invested with some marvelous or supernatural property, yet it is also frequently worshipped as the abode of some god or departed hero. The belief in the survival of the soul is universal among the South Sea Islanders, and is found among the Blacks of Australia, the Papuans of Melanesia, as well as among the Maoris of New Zealand, the Samoans and Hawaiians, and among the Micronesians. Life after death is generally considered as a continuation of the life here on earth(1). The idea of rewards and punishments distributed in the other world by a just judge is lacking. Good or bad actions do not generally exert any influence on the destiny of the soul, which instead depends upon the social position of the deceased, the manner of his death, the fulfillment or non-fulfillment of certain funeral rites(2). Oftentimes all the dead have the same destiny. Immortality, or a life after death more or less prolonged, belongs generally only to chiefs, nobles or priests. The dissolution of the body is in certain cases, after a longer or shorter time, followed by a series of successive deaths, which finally ends in the annihilation of the individual. Sometimes the souls are reunited to their bodies in one or several subterranean, submarine, or celestial abodes, sometimes they haunt the ashes or burial place of the deceased, sometimes they remain among the living as disembodied spirits, and finally they are sometimes reincarnated in animals or in natural or artificial objects. The first form of belief prevails more generally in Polynesia,

the third in Australia. The belief in the incarnation of spirits in plants and animals is very common in Melanesia. The dead do not all exert the same influence after death. A deceased chief or sorcerer is capable of deeds which are impossible to the spirit of a common person. The souls of departed heroes or mighty men are generally worshipped with offerings and ritualistic prayers. This cult which was probably contemporaneous with the worship of the forces of nature, and which had almost supplanted it at the time when Oceania was colonized by the Europeans, does not assume everywhere the same form. In Polynesia and particularly in the Society Islands, where the worship of the (nature) gods had probably superseded the worship of protecting spirits represented principally under the form of animals, the former has been superseded by the worship of chiefs and powerful personages, with which are combined domestic rites in which the soul of the ancestor occupies the place formerly held by the protecting spirit. These rites are often propitiatory and hence have for a long time been accompanied by human sacrifices. The dead are looked upon sometimes as evil spirits and sometimes as tutelary spirits, but as deities whose protection it is necessary to gain by offerings. In Micronesia, the worship of the dead is essentially an ancestral worship. The belief in the incarnation of spirits in stones, trees, fish and birds is widespread. In Melanesia, where the worship of the dead is everywhere predominant, except perhaps in the Fiji Islands, it is to the souls of the powerful, of men invested with a superior magical force (*mana*), that worship is particularly paid. In Australia it is a question rather of a friendly veneration and fear of the dead, rather than of a veritable cult. This cult, however, exists in close connection with magical rites. It implies also in many cases religious cannibalistic practices.

Ancestral Image from Nias in Malay Archipelago. (Dresden Museum).

Talisman from Borneo. (Dresden Museum).

Throughout the length and breadth of Oceania magic of various orders is found in use. Sometimes it rests on the principle of "sympathetic magic," sometimes it presupposes the intervention of the souls of the dead or of spirits, sometimes it derives its efficacy from the personal *mana* of the sorcerer. Especially in Australia and in Melanesia, there is no organized priesthood (except in the Fiji Islands); consequently the rôle of sorcerer becomes of especial importance. Magic is employed to heal diseases, to ward off attacks of the enemy, to cause the death or illness of one's enemies, to procure rain, (4) to insure good luck in hunting or fishing, to cause an increase of cattle, to render the fields fertile and for protection against the anger of the dead. In Polynesia and in Micronesia, where regular ceremonial practices existed, they were almost always accompanied by incantations (in New Zealand, *Karakia*) which exercised on the will of the gods a constraining action.

22. THE WORSHIP OF THE DEAD.—MAGIC IN POLYNESIA, MICRONESIA, MELANESIA, AUSTRALIA.

(1) Life After Death Among Tonga Islanders.—Men, according to an ancient tradition, came from Bolotoo, an island said to be northwest of Tonga, and which is the residence of the gods. All the *Egis*, or nobles, have souls which after their death pass to the island of Bolotoo, where they rank with the gods, but are endowed with less power. They are classed there, not according to their conduct in this world, but according to the position which they occupied The *Mataboles*, a middle class, also go to Bolotoo after their death, and live there as mataboles or servants of the gods, but have not the power, like the *Egis*, of in-

spiring priests. The *Mooas* (another middle class), in like manner, go to Bolotoo, according to some, but this is not the general belief. As to the *Tooas*, *i.e.*, the class to which the common people belong, they have no souls, or if they have, it perishes with the body and their existence is completely annihilated by death. The soul is the most spiritual part of the body. Immediately after death, if it belongs to the category of immortal souls, it is found in the island of Bolotoo with the same features and form that the living body had. The gods and deceased nobles sometimes render themselves visible to the living.

Some persons are favored by the gods with their inspirations. The god who inspires them is present in the person of the inspired priest, who

Ancestral Image from New Guinea (British Museum.)

becomes capable of foretelling the future. Virtue is rewarded and vice punished by the gods, but in this life only.

At Bolotoo, the souls of the dead lead an ideal existence. All sorts of plants and trees are found in the island, loaded with the finest fruits and flowers, which as fast as they are plucked, are replaced by others. These plants and trees are immortal and exhale a most delicious perfume. The island is filled with countless multitudes of birds of the most beautiful varieties. Dogs are found there in abundance. None of these animals die, except as they are killed, to furnish food for the gods. They are then instantly replaced by others, always the most perfect of their species.—"*Histoire des Naturels des Iles Tonga, etc.*," *W. Mariner, Vol. II., pp. 168, 180.*

(2) **Funeral Rites of the Dicyeries (Australia)**—At death, the big toes of each foot are tied together and the body is enveloped in a net. Three men kneel down near the grave, while some other natives place the body on the heads of the kneeling men. One of the old men, usually the nearest relative, now takes two light rods, . . . standing about two yards from the corpse; then, beating the *coomya* together, he questions the corpse, inquiring how he died, who was the cause of his death and the name of the man who killed him, as even decease from natural causes they attribute to a charm or spell. The men sitting round act as interpreters for the defunct. The corpse is put into the grave, but, before it, the fat is taken from the face, the thighs, the arms and the belly and eaten by the relatives in order to keep the memory of the dead. Then the men paint themselves with charcoal and fat, marking a black ring round the mouth. The women do likewise, besides painting two white stripes on their arms, which marks distinguish those who have partaken of the late deceased, the other men smearing themselves all over with white clay to testify their grief. The grave is covered with earth and a long stack of wood placed over it. The first night after the burial the women dance round the grave, crying and screaming incessantly till sunrise, and so continue for a week or more. Should the weather be cold when a native dies, fires are lighted near the grave, so that the deceased may warm himself, and often they place food for him to eat. Invariably after a death they shift their camp and never after speak of or refer to the defunct.—"*The Native Tribes of South Australia*," *1879, p. 273.*

(3) **Sympathetic Magic.**—"The principal key to the understanding of Occult Science is to consider it as based on the Association of Ideas, a faculty which lies at the very foundation of human reason, but in no small degree of human unreason also. Man, as yet in a low intellectual condition, having come to associate in thought those things which he found by experience to be connected in fact, proceeded erroneously to invert this action, and to conclude that association in thought must involve similar connection in reality. He thus attempted to discover, to foretell, and to cause events by means of processes which we can now see to have only an ideal significance. By a vast mass of evidence from savage, barbaric and civilized life, magic arts which have resulted from thus mistaking an ideal for a real connection may be clearly traced from the lower culture which they are of, to the higher culture which they are in. . . . Magical arts in which the connection is that of mere analogy or symbolism are endlessly numerous throughout the course of civilization. . . . The Zulu may be seen chewing a bit of wood, in order, by this symbolic act, to soften the heart of the man he wants to buy oxen from, or of the woman he wants for a wife."—*E. B. Tylor*, "*Primitive Culture*," *Vol. I., pp. 115-118.*

(4) **The Making of Rain.**—They dig a hole; they build above the hole a conical hut and the old men crowd there. The women are called to look at the hut, which they approach from the rear, then dividing, some one way and some the other, go round until they reach the entrance, each looking inside, but passing no remark. Then, they return to their camp. Two men are bled and the blood flows on those sitting round, during which time the two men throw handfuls of down, some of which adheres to the blood, the rest floating in the air. During that time two large stones are placed in the centre of the hut, these stones representing gathering clouds. The men who were bled carry the stones away for about fifteen miles and place them as high as they can on the largest tree about. In the meanwhile the men remaining gather gypsum, pound it fine and throw it into a waterhole.

The walls of the hut are then pierced by the men with their heads and afterwards the hut is thrown down by pulling out the beams. The piercing of the hut with the heads symbolizes the piercing of the clouds, the fall of the hut, the fall of the rain. —"*The Native Tribes of South Australia*," *p. 277.*

23. NATURE MYTHS AND DIVINE AND HEROIC LEGENDS OF POLYNESIA. TABOO.

Although the cult of the dead had become predominant in the religions of Oceania and especially in those of Polynesia, at the time of the European colonization, yet the adoration of the great deified objects and forces of nature existed beside it, and appears to have played at an anterior epoch in the official and public religion of the Maoris (in the Society or Hawaiian Islands, for example, where volcanic deities were found), a role more important perhaps than the worship of ancestors and the terror inspired by the malevolent souls of the departed. Sometimes the gods had assumed a human or animal form, sometimes they were identified with natural objects, *e.g.*, the sea or the sky, but they were always conceived as endowed with life and intelligence like persons. It was in the myths of the gods, in the legendary adventures which were attributed to them, that the aborgines sought the explanation of the great natural phenomena.

Idol from New Zealand (Christy Collection).

Mythology was thus for the non-civilized peoples invested at the same time with the functions which among us are divided between science and religion. In the hymns of New Zealand, for example, by the side of mythical explanations, appear attempts at metaphysical explanations which seem to make of thought the origin of things. The most widespread of these myths in Polynesia is that of the separation of the earth and the sky, who are conceived of as the ancestors, in the human or animal sense of the word, of all that exists. (1) The Maoris of New Zealand assign to them as sons, gods of various forms, *Tangaroa*, God of the Sea, Father of Reptiles and Fishes, *Táne Mahuta*, God of the Forests, represented as a tree, *Tavohēri Matea*, God of the Winds, who with his father inhabits the open spaces of the sky, and who is continually at war with his brother, *Táne Mahuta*, gods in the form of plants, wild and cultivated, and finally *Tumatanenga*, the God of War, the only one resembling a human being. These "departmental gods" held, however, in the mythological legends a place less important than the great hero-civilizer, *Maui*, who, although of divine origin, and perhaps identified with some star (the sun was called Maui's eye), was conceived of in the image of a man and endowed with all his attributes. (2) It is he who takes the sun in a snare, and by dint of blows compels it in the future to follow its course at a slower and more regular pace. It is he who drew New Zealand from the bottom of the sea and who stole the fire in the subterranean world. To him is attributed the invention of barbed javelins and fish hooks, and the introduction of death among men. The myths relating to Maui are found throughout almost all the length and breadth of Polynesia, as are also the myths of Tangaroa, who under different names (Tangaloa, Taaroa), often invested with the functions of Demiurge, plays a preponderant rôle in the creation, or rather genesis, of the world, and sometimes also holds the place which Maui occupies in the legends which are usually connected with the mythic cycle of this last god. The origin of human beings and of the gods themselves even is often ascribed to a feminine divinity of indeterminate form, *Po*, Night, who is conceived of as the mother of all things.

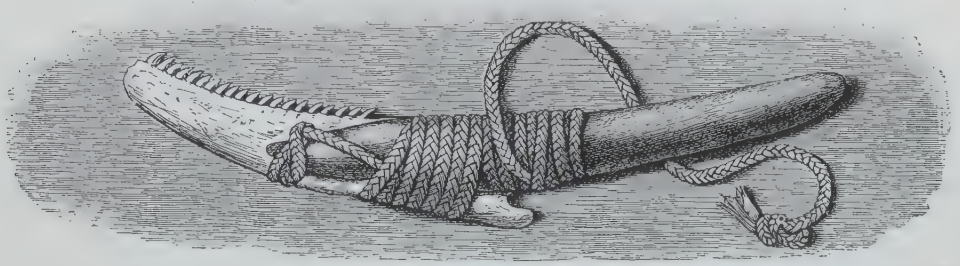
Another grand figure in the Polynesian mythology is *Táne*, to whom may be

attached the original signification of God of the Winds. It is necessary to mention also *Mam*, the God of Death, *Bongo* or *Lono* without doubt originally God of the Rain and the Storm, *Rua* or *Ru*, God of the Angry Sea, to whom certain legends attribute the elevation of the sky, which formerly was near the earth, and who is sometimes invested with the attributes of the Creator. Beside these gods were agricultural divinities, such as *l'Alo-Alo* of the Tonga Islands, the divinities belonging to certain archipelagos, such as *Oro*, who was worshipped with human sacrifices, those of the Society Islands, *Pele*, and the group of volcanic divinities belonging to the Hawaiian Islands, the secondary astral divinities (the moon, etc.), and the innumerable *genii* of the mountains, waters and woods. There are also numerous myths relating to eclipses, stars, the rainbow, clouds, the milky way, the deluge, the origin of different plants and animals, social rites and institutions, the invention of instruments, the useful arts and tattooing.

Warrior of the Solomon Islands. (From Godeffroy Album.)

Mention must here be made of the prohibitions and religious interdictions, to which taken collectively the name of *taboo* is given, and which have attained in Polynesia, and especially in the Hawaiian Islands, and in New Zealand, their fullest development, but which are found extended to a greater or less number of persons, objects or actions, and observed with a severity more or less rigorous, in all parts of Oceania. Of these interdictions, some are the direct result of the sacred or impure (for originally these two notions were confounded and have been but slowly differentiated) character of the persons, objects or acts; others are dictated by a chief, for the proprietor of a house or field, to protect his property from the cupidity or malice of another. The object of the general *taboos* is to guarantee from invisible contact beings whose health and life are important to the safety and prosperity of the tribe, the chiefs and the priests, for example, to preserve the most important acts of individual, family and social life from dangerous influences, and on the other hand to afford protection against the often dangerous influence and contact of these powerful personages, reservoirs of supernatural force, the priests, chiefs and members of secret religious associations, to feeble beings, such as women and children whom another collection of tutelary regulations was at the same time to preserve from the supernatural perils afforded by the consumption of certain articles of food, the accomplishment of certain arts, the handling of corpses and certain objects. The violation of the taboos ordinarily brought with it its own penalty, the sickness, madness or death with which the transgressor was magically afflicted. But if by reason of his superior *mana* the sinner escaped the wrath of

those whom he has irritated (*e.g.*, the souls of the dead, in penetrating within a funeral enclosure or his "totem," of which he has eaten the flesh in a sacrilegious repast), their vengeance will fall upon the members of the tribe, and this is the *raison d' être* of the social and penal sanctions which guarantee respect for taboos



Sacrificial Knife from Easter Island. (Berlin Museum.)

of all kinds, both public and private. To taboo an object is really to render it to its proprietor, to render it dangerous for any one to handle it against his wish. If this taboo is violated with impunity the supernatural vengeance of the proprietor or of the spirits who will assist him in default of the culpable, descend upon all those belonging to him, unless they afford due justice.

23. NATURE MYTHS AND DIVINE AND HEROIC LEGENDS OF POLYNESIA. TABOO.

(1) **The Separation of Heaven and Earth.**—Men had but one pair of primitive ancestors; they sprang from the vast heaven that exists above us, and from the earth which lies beneath us. According to the traditions of our race, *Rangi* and *Papa*, or Heaven and Earth, were the source from which, in the beginning, all things originated. Darkness then rested upon the heaven and upon the earth, and they still both clave together, for they had not yet been rent apart, and the children they had begotten were ever thinking amongst themselves what might be the difference between darkness and light which had never broken upon them, but it ever continued dark.

At last the beings who had been begotten by Heaven and Earth, worn out by the continued darkness, consulted amongst themselves, saying, "Let us now determine what we should do with *Rangi* and *Papa*, whether it would be better to slay them or to rend them apart." Then spoke *Tumatauenga*, the fiercest of the children of Heaven and Earth, "It is well, let us slay them."

Then spake *Tane-mahuta*, the Father of Forests and of All Things that inhabit them, or that are constructed from trees, "Nay, not so. It is better to rend them apart, and to let the Heaven stand far above us, and the Earth lie under our feet. Let the sky become as a stranger to us, but the earth remain close to us as our nursing mother."

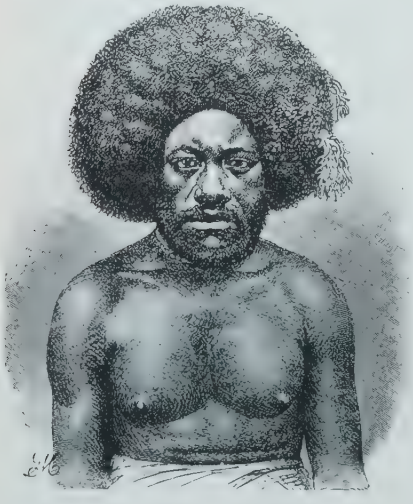
The brothers all consented to this proposal, with the exception of *Tawhiri-ma-tea*, the Father of the Winds and Storms, and he, fearing that his kingdom was about to be overthrown, grieved greatly at the thought of his parents being torn apart.

But at length their plans having been agreed on, lo, *Rongo-ma-tane*, the God and Father of the Cultivated Food of Man, rises up that he may rend apart the heavens and the earth; he struggles, but he rends them not apart. So, next, *Tangaroa*, the God and Father of Fish and Reptiles, rises up, that he may rend apart the heavens and the earth; he also struggles, but he rends them not apart. Lo, next, *Haumia-likitiki*, the God and Father of the Food of Man which springs without cultivation, rises up and struggles, but ineffectually. Lo, then, *Tumatauenga*, the God and Father of Fierce Human Beings, rises up and struggles, but he, too, fails in his efforts. Then, at last, slowly uprises *Tane-mahuta*, the God and Father of Forests, of Birds, and of Insects, and he struggles with his parents; in vain he strives to rend them apart with his hands and arms. Lo, he pauses; his head is now firmly planted on his mother, the earth, his feet he raises up and rests against his father, the skies; he strains his back and limbs with mighty effort. Now are rent apart *Rangi* and *Papa* and with cries and groans of woe they shriek aloud, "Wherefore slay you thus your parents? Why commit you so dreadful a crime as to slay us, as to rend your parents apart?" But *Tane-mahuta* pauses not; he regards not their shrieks and cries; far, far beneath him he presses down the earth; far, far above him he thrusts up the sky.—*G. Grey. "Polynesian Mythology," pp. 1-4. This work forms the most important collection of Maori myths that has appeared.*

(2) **The Miraculous Fishing of Maui.**—Maui being always up to some mischief, his brothers had become afraid of him, and would not let him go out with them on the sea to fish. But having provided himself with a line, and having the jawbone of his ancestor in his possession for a fish-hook, he went in the night into the canoe and hid himself in the basket with the fishing lines. Early in the morning his brothers came and launched the canoe, and paddled out to the fishing ground. Then, to their astonishment and dismay, they found Maui under the fishing-tackle.—*Wohlers, Transactions and Proceedings of the New Zealand Institute, VII. (1875) p. 13.*

24. NATURE-MYTHS AND DIVINE AND HEROIC LEGENDS IN MICRONESIA, MELANESIA, AND AUSTRALIA. TOTEMISM.

In Micronesia, as well as Polynesia, there was formerly a complicated mythology, and the worship of nature-gods, three centuries ago, had not been entirely effaced by the ancestral worship of the dead; but the legends had undergone more profound alterations than in the Polynesian archipelago. (1) They present moreover some close analogies with the Polynesian legends, and an attempt has been made to prove that they are related. One of the most interesting of these myths is that of the god *Puntan*, who lived in empty space before the creation of the world, and whose body formed the universe. Other myths relative to the origin of the world and of man, the conquest of fire, the origin of death, the adventure of the first human pair, etc., are found, especially in the Palaos Islands. There should be mentioned also lunar myths and myths relative to the formation of the islands out of portions of the body of a gigantic woman, *Kovap*, who was broken in pieces by a fall.



Fijian Gentleman. (From Godeffroy Album.)

In Melanesia, the majority of the legends and myths relate to the destiny of the soul and the other life. However, in the Fiji Islands a whole legendary cycle has been formed about the person of the god *Ndengei*, half rock and half serpent, who dwells in a cavern at Véti-Tevu, and who by his function of creator, seems to correspond very nearly to the Polynesian Tangaroa. Like the Atlas of the Greek traditions, he supports the world on his shoulders, and by his movements earthquakes are caused. To him is attributed the invention of fire, and the deluge which, according to tradition, submerged the whole archipelago. Sacrifices of men and of animals are offered to him, and his worship is closely allied with the superstitious veneration of serpents. The gods are supposed to manifest themselves incarnated in different animals, fish, reptile, birds, etc., the shark, the land-crab, the eel, etc., being especially honored. In connection with Ndengei should be mentioned another reptilian god, *Raitumabalu*, Lord of Life, God of the Harvest, *Thangavvalu*, a terrible giant sixty feet in height, winged, half human monsters, with fingers armed with claws, dwarfs, spirits of the waters, of stones and forests, and finally the gods of the country of the dead. In certain traditions an Ove is mentioned, a sort of supreme god, creator of all men, who dwells in the sky or in the moon. Romantic legends and numerous etiological myths where animals play the principal rôle are found. Living men as well as dead heroes, animals and natural objects are frequently invested with divine attributes. The priests and the aged chiefs in particular are quite often regarded as gods. The naturalistic character of these myths is less clear than in Polynesia, and these divine beings are to a greater degree and more generally anthropomorphised or theriomorphized.

In the rest of Melanesia, beside creation myths, which seem to have been influenced by Polynesian myths, are found mutilated traditions relating to celestial gods, like *Ove* of the Fiji Islands, and traces of sun-worship, beside numerous legends relative to the *Vui*, spirits which are most often represented as incarnate in rocks, or as the souls of the dead in the bodies of certain animals. These *Vui* are worshipped with incantations and magic, and appear to have had under their control the principal phenomena of nature. The most important of the *Vui* is the civiliz-

ing hero of the Banks Islands, *I Gat*, who can be compared to the Tagaro of the New Hebrides, and perhaps to the Polynesian *Tangaroa*, and to whom is attributed the creation of man. (2) There are eleven brothers, divine like him, and for associate in all his adventures he has another *Vui*, *Maravoa*, who is a spider endowed with supernatural powers. He has as adversary *Yasavara*, whom he finally gets rid of by hurling him against the solid vault of heaven. *Yasavara* is now changed into a stone, on which sacrifices are offered.

Sacred Place in New Guinea.

The myths of Australia have ordinarily a character particularly childish. (3) Only the souls of the dead receive any sort of worship, but certain animals, wicked spirits, real or imaginary, and the sorcerers are objects of veneration. It is to *Pund-jel*, sometimes conceived under the form of a bird, the falcon eagle, sometimes under that of an old man, that the natives of Victoria attribute the creation, or at least the arrangement of the world. He has a wife and a family, and carries a great knife in his belt with which he hollows out the streams and the valleys. He is aided in his work by the crow. He creates men in modeling them out of clay. *Pul-ly-byan*, his brother, who rules over the rivers and the sea, created women by beating up the waters until they became a thick mud. They have both of them instructed the blacks in all the useful arts. *Pund-jel* gave men the spear and taught them to kill the kangaroo with it. *Pul-ly-byan* gave women implements for pulling up roots and taught them their use. *Pund-jel* has as enemy, the jay, who chased him to the very summit of the heavens, opening the great bags of wind which he possesses. He was once swallowed by a god who later became the moon, but who was compelled to vomit him up while yet living. The thunder is considered his voice. In Australia are found legends relating to the conquest of fire by men, the origin of death, the origin of various customs and of various animal species, of a deluge, etc.

Melanesian Sea-Deity.

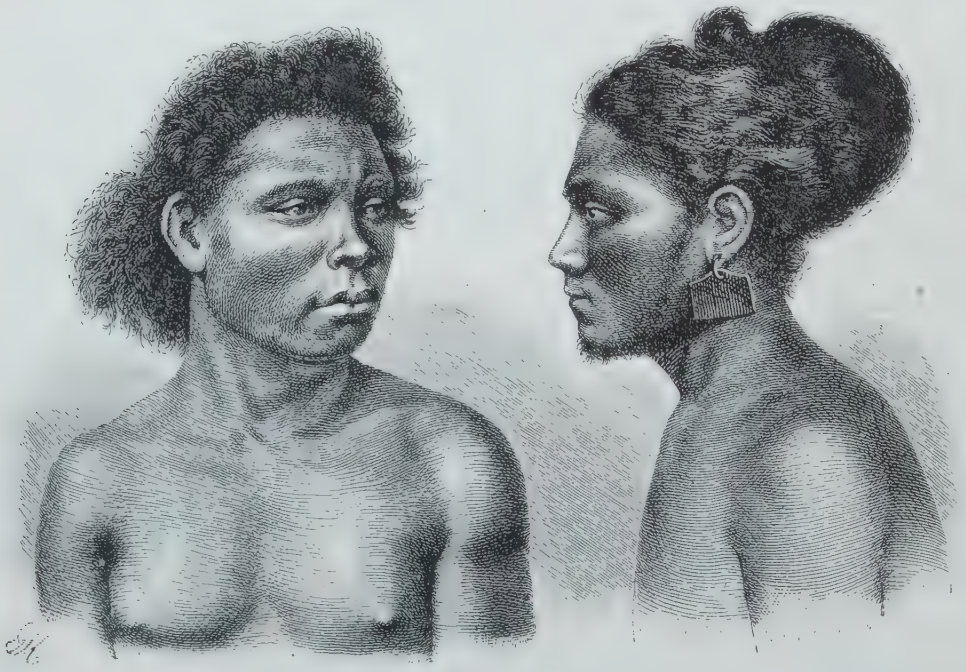
The characteristic feature of Australian religious customs is the existence of totemism, a respect paid to certain animals regarded as the protectors or secondarily as the ancestors of a tribe. There are plant totems as well as animal totems, and it is forbidden to the members of a totemic clan to eat of their totem or to kill it, if it is an animal. The totem is not a god, but it is on the way towards divinity. Analogous beliefs are found among the redskins, the natives of southern and western Africa, the Melanesians, the Polynesians, the natives of Siberia, the non-Aryan tribes of India, etc.

24. NATURE-MYTHS AND DIVINE AND HEROIC LEGENDS IN MICRONESIA, MELANESIA AND AUSTRALIA. TOTEMISM.

(1) Myths About Origins (Caroline Islands).—*Ligobund*, daughter of the most ancient of the celestial spirits, *Sabucor* and his wife *Halmelul*, and sister of *Eliulep*, who is worshipped as the "Great Lord of Heaven," finding herself pregnant in the midst of the air, descended to earth and there brought forth three children. She was astonished to see the earth arid and unfruitful, and at once, by means of her all-powerful voice, covered it with grass, flowers

and fruit trees, enriched it with all sorts of verdure, and peopled it with thinking, reasoning beings. In the beginning death was not known; it was nothing but a short sleep. Men quitted this life the last day of the moon's decline, and entered again as soon as it began to reappear above the horizon, as if waked up from a peaceful sleep. But a certain *Erigiregers*, an evil spirit, afflicted because of human happiness procured for them a kind of death against which there was no resource, once dead, no one ever appeared again. —"*Lettres Edifiantes, Etc.,*" *IV., p. 697.*

(2) **Origin of Night.**—*Gat* had a mother who was a stone that burst asunder and brought him forth. He had no father and he was born on the road. He grew up and talked at once. He soon began to make things—men, pigs, trees, rocks, as the fancy took him. But when he had made all sorts of things he still knew not how to make night, and the daytime was always light. Then said his brothers to him, "Hallo! Gat, this is not at all pleasant; here is nothing but day; can't you do something for us?" Then, seeking what he could do with the daylight, he heard that there was night at *Vava*, in the Torres Islands, so he took a pig and tied it, and put it into his canoe, and sailed over to *Vava*, where he bought night, *gong*, from *I Gong*, Night, who lived there. Others say that he paddled to the foot of the sky, to buy night from Night, and that Night blackened his eyebrows, and showed him sleep that evening, and taught him in the morning how to make the dawn. *Gat* returned to his brothers with the knowledge of night, and with a fowl and other birds to give notice of the time for the return of light. So he bade them prepare themselves bed-places; and they platted cocoanut fronds and spread them in the house. Then for the first time they saw the sun moving and sinking to the west, and called out to *Gat* that it was crawling away. "It will soon be gone," said he, "and if you see a change on the face of the earth, that is night." Then he let go the night. "What is this coming out of the sea," they cried, "and covering the sky?" "That is night," said he; "sit down on both sides of the house, and when you feel something in your eyes lie down and be quiet." Presently it was dark, and their eyes began to blink. "*Gat! Gat!* what is this? shall we die?" "Shut your eyes," said he; "this is it, go to sleep." When night had lasted long enough the cock began to crow and the birds to twitter; *Gat* took a piece of red obsidian and cut the night with it; the light over which the night had spread itself shone forth again, and *Gat's* brothers awoke. After this he occupied himself again in making things.—"*The Melanesians,*" *R. Codrington, pp. 196, 197.*



Men from the Caroline Islands. (From Godeffroy Album.)

(3) **How the Black Fellows Lost and Regained Fire.**—Once *Bowkan*, a good spirit, was very angry with the Blacks and took their fire from them, but the *Bimla-Mrit* (the fire-tail finch) went off and stole fire from *Bowkan* without his knowing it, and brought it to the Black fellows, and that is why his tail is red. Another account is this: Once upon a time the Blacks were down at the lakes—a big lot of them, they were driving fish with their net. The gins would not give any of the fish to *Bowkan*. He was very wild with them, and took all their fire. All the mob of black gins ran after him, but could not get the fire back. A crow was there and caught up a black snake (Thoon-ya-rack), which he threw at *Bowkan*. *Bowkan* was so frightened that he dropped the fire and the gins recovered it.—"*Aborigines of Victoria,*" *Brough Smyth, I., p. 478*

RELIGION OF THE AUSTRALIAN ABORIGINES.

BY

C. STANILAND WAKE, Ex-Director of the Anthropological Institute of Great Britain and Ireland.

IT was customary at one time to regard the black race of the great island-continent of Australia as quite destitute of any form of religion, the test of which was the belief in the existence of a god and the practice of ceremonies consequent on such a belief. The natives of Australia, when first discovered by Europeans, were in a very low condition of culture, and they were thought to be too degraded to have any idea of religion. Enquiry by competent observers has shown, however, that simple as are their arts and barbarous as are some of their customs, they have well defined tribal organizations, combined with family or "gentile" associations which have been compared to those of Greece. Their social relations, moreover, are governed by laws which condemn acts such as theft, homicide, and trespasses on the rights of others in general; and which include elaborate regulations as to marriage and kinship, intended to prevent the possibility of marital unions being formed between near blood relatives, such unions being regarded with the utmost abhorrence. These laws have all the binding character which can be given to them by custom, perpetuated through many generations, but they are sanctioned also by what is equivalent to "divine command."

Australian Bushmen.

Under different names a Great Spirit is recognized by the Blacks throughout the whole of Australia, so far as their beliefs have been ascertained. To him is ascribed the origin of their institutions, laws and arts, and he is looked upon as the Father of the tribe, and usually as the creator of the first men and animals. The Great Spirit is supposed to be present during the initiatory ceremonies, in the course of which the youths are instructed in all the lore and laws of the tribe, and taught that if they infringe any of the commands of the Master, as he is also called, there expressed, they will be punished with disease and death. Although not usually named as the actual ancestor of the tribe, there are indications that this Master Spirit may have been at one time so considered. Thus *Bund-jel*, the Supreme Being of the Victoria Blacks, is referred to as the first man, and he is said to have created everything, and then the second man, *Kar-ween*, for whom he also made two wives. The Kurnai of Gippsland, who have been closely studied by W. A. W. Howitt, claim to be descended from *Tundun*, the son of *Mŭngan-Ngaur*, a supposed spirit often spoken of as "Our Father," and also the "Master." According to a legend common to the Dieri and other tribes of Central Australia, the Good Spirit, *Moora Moora*, created men out of lizards, and afterwards directed the division of the tribe into family groups distinguished by totemic names. But *Moora Moora* is the name given to the deceased ancestors of the tribe, hence the Great Spirit may be regarded as a kind of generalized great ancestor. The Australian aborigines, like all other primitive races, people nature with spirits. These spirits are not merely endowed with human attributes; they are supposed to have, at one time, inhabited human bodies. Many of the stars, for instance, Jupiter, Arcturus, Castor and Pollux, are identified with men who lived in the "early age," men who are called the Old Spirits, and are sometimes said to have been destroyed by a deluge in consequence of disobedience to the commands of the Master Spirit. The stars in Orion's belt and scabbard are young men dancing in a *corrobboree*, and the Pleiades are girls beating time to the dance. Even the animals, which play so important a part in the native mythology, are often said to have been men originally. After dark the whole country is believed to swarm with spirits, those of the unburied dead and the dead of hostile tribes, and no man will go out in the dark without carrying a light to keep off the spirits. The sorcery doctors

are thought to be instructed by the spirits of deceased doctors, who initiate them into the secrets of their office, and afterwards aid them in curing diseases or canceling spells, as well as in inflicting disease or death on men belonging to strange or hostile tribes. If a sorcerer offends the spirits they cause the magic bones and stones carried in his "medicine" bag to be transferred to

Man of New South Wales. (After Ratzel.)

the bag of another doctor, and then he sickens and dies. The Good Spirit of the tribe usually has a malignant counterpart, who is sometimes nearly related to him. At times they are associated, as light and darkness, or thunder and lightning; and occasionally a third being, by some tribes spoken of as two spirits existing as one, is introduced.

The Australian aborigines have stories to explain various natural phenomena, such as the rising and setting of the sun, the waning of the moon, and the season of great heat. By some of the tribes the Good Spirit is thought to travel about in the whirlwind, and by others the whirlwind is identified with an Evil Spirit, who can be destroyed by throwing boomerangs at it, although this does not prevent him from appearing again in another or similar form. The Evil Spirit represents the destructive power in nature, as the Good Spirit, who sends rain to make the grass grow and to fill the water springs, represents its constructive power. The religious ideas of the Australian Blacks are thus intimately connected with what is termed nature-worship, but nature as reflected from their own minds. Its activities are those of beings like themselves, beings who are thought to have lived on the earth at one time as men, and whose present power corresponds to that which they then exercised; hence it is not surprising that everything in nature is classed by the Australian aborigines in one or other of their totemic divisions.

Enchantment of Ingnas (Spirits).—Disease and death, ill-success in hunting, loss of personal property—in fact, most of the misfortunes which can befall a man—are all attributed to the power which hostile tribes possess over the spirits and demons which infest every corner of the land. . . . Souls of departed black men who, from some cause, have not received the rights of sepulture, and in consequence are constrained to wander about the place of their death.—"*Trans. Ethnol. Society of London*," *Vol. III., p, 235.*

The Story of Bund-jel, the Creator.—*Bund-jel* was the first man. He made everything, and the second man (*Kar-ween*) he made also, as well as two wives for *Kar-ween*. But *Bund-jel* made no wife for himself, and after the lapse of time he came to want *Kar-ween's* wives. *Kar-ween* watched his wives very jealously, and was careful that *Bund-jel* should not get near them. *Bund-jel*, however, was clever enough to steal both of the wives in the night, and he took them away. *Kar-ween*, taking some spears with him, pursued *Bund-jel*, but he could not find him, nor could he find his wives. But in a short time *Bund-jel* came back, bringing with him the two women. He asked *Kar-ween* to fight on the following day, and he proposed that if *Kar-ween* conquered he should have the women, and if *Bund-jel* conquered that they should be his. To this *Kar-ween* agreed. But *Kar-ween* had in his mind a different plan. And this was his plan: To make *Ingarguill* (a *corrobboree*). *Kar-ween* spoke to *Waung* (the crow), and asked him to make a *corrobboree*. And many crows came, and they made a great light in the air, and they sang—

Mene-Nar-in-gee
Targo Barra Targo
Burra mene lang-go
Wah!

While they were thus singing, *Bund-jel* danced. *Kar-ween* took a spear and threw it at him, and wounded him a little in the leg, but not in such a manner as to hurt *Bund-jel* much. *Bund-jel*, however, was very angry, and he seized a spear and threw it at *Kar-ween*. It was so well thrown that it went through the joint of *Kar-ween's* thigh. And *Kar-ween* could walk about no more. *Kar-ween* became sick. He became lean as a skeleton, and therefore *Bund-jel* made *Kar-ween* a crane, and that bird was thereafter called *Kar-ween*. *Bund-jel* was the conqueror. The two women became his wives, and he had many children. After this *Ballen-ballen* (the jay), who at that time was a man, had a great many bags full of wind, and being angry, he one day opened the bags, and made such a great wind that *Bund-jel* and nearly all his family were carried up into the heavens.—"*Aborigines of Victoria*," *R. Brough Smyth, Vol. I., p, 425-7.*

Murdoo (Family) Legend of the Dieyerie.—After the creation, fathers, mothers, sisters, and brothers, and others of the closest kin, intermarried promiscuously, until the evil effects of

these alliances becoming manifest, a council of the chiefs was assembled to consider in what way they might be averted, the result of their deliberations being a petition to the *Moora Moora* [Good Spirit], in answer to which he ordered that the tribe should be divided into branches, and distinguished one from the other by different names, after objects animate and inanimate, such as dogs, mice, emu, rain, iguana, and so forth, the members of any such branch not to intermarry, but with permission to mingle with another. Thus the son of a dog might not marry the daughter of a dog, but either might form an alliance with a mouse, an emu, a rat, or other family.—"*The Native Tribes of South Australia*" (*The Dieyerie Tribe, by S. Gason*), *p, 260.*

Season Myths.—The aborigines of Australia say that *Yurree* and *Wanjel*, who are the stars we call Castor and Pollux, pursue *Purra* the Kangaroo (our Capella), and kill him at the beginning of the great heat, and the mirage is the smoke of the fire they roast him by. They say also that *Marpean-Kurrk* and *Neilloan* (Arcturus and Lyra) were the discoverers of the ant-pupas and the eggs of the loan bird, and taught the aborigines to find them for food. Translated into the language of fact, these single myths record the summer place of the stars in question, and the seasons of ant-pupas and loan-eggs, which seasons are marked by the stars, who are called their discoverers.—"*Primitive Culture*," *Ed. B. Tylor, Vol. I., p, 357.*

Tharamulun, the Supreme Spirit.—He, it is said, taught the Murring all the arts they knew; he instituted the ceremonies of Initiation of Youths; he made the original *Mŭdji* [a whirling instrument that makes a loud buzzing sound] . . . ordered animal names to be assumed by men; and directed what rules should be observed as to the food permitted or forbidden to certain persons. . . *Tharamūlŭn* himself watched the youths from the sky, prompt to punish, by sickness or death, the breach of his ordinances. . . This name of *Thara-mūlŭn* is to them so sacred, that even in speaking to me of it, when no one else was present but ourselves, the old men have done so in almost whispers, and have used elliptical expressions to avoid the word itself, such as "He," "the man," or "the name I told you of.—"*On Some Australian Beliefs*," *W. A. W. Howitt* (*Jol. Anth. Inst. Vol. XIII, p, 192, 3*).

FOURTH WEEKLY REVIEW.

19. **NATURE GODS—FETISH WORSHIP AND SORCERY IN WESTERN AFRICA.**—Nature deities, Animal deities. Fetish, Magic, Sorcerer, Priest, Societies.
20. **THE WORSHIP OF THE DEAD AND HUMAN SACRIFICES IN WEST AFRICA.**—Future Life, Cult of the Dead, Human Sacrifice, Cannibalism, Fear and Reverence, Srahmanadzi.
21. **THE RELIGIONS OF SOUTHERN AFRICA.**—Cult of the Dead, Unkulunkulu, Magic, Bushmen, Hottentots.
22. **THE WORSHIP OF THE DEAD.—MAGIC IN POLYNESIA, MICRONESIA, MELANESIA, AND AUSTRALIA.**—Cult of the Dead, Cult of Nature, Commingling, Future Life, Kinds of Worship, Magic.
23. **NATURE MYTHS, AND DIVINE AND HEROIC LEGENDS IN POLYNESIA, TABOO.**—Myths, Departmental Gods, Hero-Gods, Taboo, Maori Myth about Heaven and Earth.
24. **NATURE MYTHS, AND DIVINE AND HEROIC LEGENDS IN MICRONESIA, MELANESIA AND AUSTRALIA, TOTEMISM.**—*Ndengei*, Difference from Polynesia, *Vui, Pund-jel, Pully-byan, Totemism.*

QUESTIONS.

19. *Specify the major nature-deities, Specify the minor. Which is the favorite animal-god? What is a fetish? Distinguish from the amulet. What dualism exists among the Blacks? State the powers and functions of a sorcerer?*
20. *What belief is universal in Western Africa? How is destiny in the future life decided? What service can the chiefs perform after death? Name the three forms of the cult of the dead. Why are human beings offered? Which deities are rather feared, and which reverenced?*
21. *What class of deities is mainly worshipped? Why are serpents worshipped? Who was Unkulunkulu? For what is magic used? What plays the chief part in the religion of the Bushmen? Describe the principal figure in Hottentot legend?*
22. *Name the two sources of religious ideas among the Oceanians? How are both forms connected with the minor nature-worship? What governs the future destiny of the soul? State the three possible relations of the soul to the body after death? What is mana? What is Karakia? Describe the making of rain?*
23. *What changes have taken place in Polynesian religion? How were natural phenomena explained? What double service did mythology perform? How are earth and sky understood? Who is the chief divine figure, and tell his achievements? Name some sources of the numerous myths? State the various purposes of taboos?*
24. *Name some myths current here? Who is the chief figure among the Fijians? What animals and what men are deified? Who are the Vui? Describe the two creators as conceived by the Australians? Relate the picturesque myth of the Origin of Night?*

SUBJECTS FOR SPECIAL STUDY.

19. *The present function of nature in religion.*
20. *The present function of deceased parents in religion.*
21. *The present function of magic, as in the case of the horseshoe and the mascot.*
22. *Contrast and compare ideas of the future life among the Oceanians with those current among modern Americans.*
23. *Compare and contrast taboo with modern ideas of sacredness.*
24. *Relate the "Origin of Night" to a child, and note the appreciation given it.*

GAZETTEER AND GLOSSARY.

KEY TO PRONUNCIATION

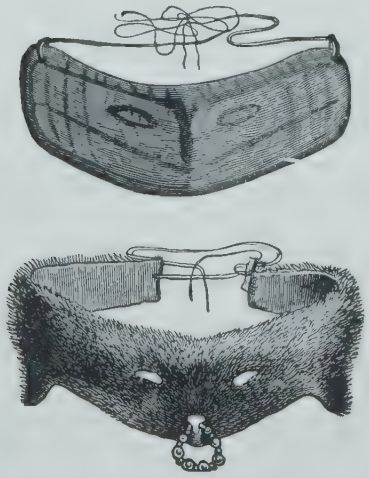
a as in fat.
ā as in fate.
ä as in father.
a when obscure.
e as in met.
ē as in mete.
i as in pin.
ī as in pine.
o as in not.
ō as in note.
ö as in move.
u as in tub.
ū as in tube.
ü Place the lips for oo, but say ee.
oi as in joint.
ou as in proud.

g hard as in get.

ñ French nasalizing n.

The chief sources of our knowledge about Oceanians, Africans and Redskins are the reports of English observers, who, of course, wrote down names in English letters. These, therefore, need no key, and are omitted from this glossary.

Abhidharma (a-bhi-dhär′m*a*).—A Book on Metaphysics among the Buddhists.
Alviella (äl-vēl′l*a*).—Cf. Biography of Contributors.
Atharvaveda (a-t'här-vä-vā′dä).—One of the Vedas.
Avesta (ä-ves′tä).—The scriptures of the ancient Persians.
Ayllu (īl′lö).—Cf. Note 1 to Lesson 18.
Ayulla (ī-yöl′lä).—A Peruvian gens.



Primitive Eye-Shades, Mackenzie River.

Aztecs (az′tecs).—A tribe of Mexican Indians.
Bantou or Bantu (bän′tö).—A tribe in South Africa.
Bechuana (be-chwän′-ä).—Region in South Africa.
Bernal Diaz (ber-näl′dē′äth), 1498-1593.—A Spanish soldier and author.
Bharucha (bha-rö′chä).—Cf Biography of Contributors.
Bopp (bop), 1791-1867.—German philologist.
Brahmana (bräh′ma-na).—The secondary stratum of Indian scriptures.
Brugsch (bröksh), 1827-1894.—German Egyptologist.
Bunyin Nanjio (bön′yū nän′jeo).—A living Japanese linguist.
Chalchihuitzli (chäl′chē wēt′zlē).—A Mexican deity.
Chibchas (chēb′chäs).—A tribe of South American Indians.
Comte (koñt), 1798-1857.—French philosopher.
Confucius (kon-fu′shius), 550-478, B.C.—Chinese philosopher.
Creuzer (kroit′zer), 1771-1858.—German hierologist.
Cusanus (kū-zā′nus), 1401-1464.—German ecclesiastic and philosopher.
Cuzco (köz′kō).—A city of Peru.
Damara (dä-mä′rä).—Two tribes in S. W. Africa.
De Mortillet (da-mōr′-tēyā′), 1821.—A French archæologist.
Deutsch (doitsh).—Cf. Biography of Contributors.
Dupuis (dü-püē′), 1742 1809.—French hierologist.
Eedmans (ārd′mäns) Cf. Biography of Contributors.
Eskimo (es′ki-mō).—A people of N. America.
Gaina (jī′nä).—A small sect in India similar to the Buddhists.
Gatha (gä′t'hä).—A dialect used in the Mahâyâna scriptures.
Gitchi Gauzini (gēt′-chē gou-zē′nē).—An Indian chief.
Goethe (ger′te), 1749-1832.—German poet.
Guarani (gwä-rä-nē′).—A race of South American Indians.
Haeckel (ĥek′el), 1834.—A German naturalist.
Hawaiians (hä-wē′yans) —People inhabiting a group of islands in the N. Pacific.
Hegel (hā′gel), 1770-1831.—German philosopher.
Herder (her′der), 1744-1803.—German critic and poet.
Hinayana (hi-na-yä′na).—Southern school of Buddhism.
Homo Alalus.—Latin. Non-speaking man.
Homo Sapiens.—Latin. Intelligent man.

Huitzilopochtli (wēt'-zēl-ō-pōch'tlē).—Mexican god.
Hume (hūm), 1711-1776.—Scottish philosopher.
Illaticci (ēl'lä-tēs'sē).—An epithet of Viracocha.
Islam (is'lam), "submission."—An alternative name for Mohammedanism.
Julien (Zhü-lyaṅ') 1799-1873.—French sinologist.
Koran (kō-rän').—The scripture of the Mohammedans.
Lamarck (lä-märk'), 1744-1829.—French naturalist.
Laotze (lä'ō tsä'), born 604 B.C.—Chinese philosopher.
Legge (leg), 1815.—Scottish sinologist.
Mahabharata (ma-hä-bhä'*ra-ta*).—One of the two great epics of India.
Maharaja (mä-hä-rä'jä).—An Indian prince.
Mahayana (ma-hä-yä'na).—One of the two great schools of Buddhism.
Malqui (mäl'kē).—A Peruvian mummy.
Mandala (män'dä-lä).—A division of the Sanhita of the Rigveda.
Maoris (mä'ō-riz).—The aborigines of New Zealand.
Maspero (mäs-pe-ro'), 1846—.—French Egyptologist.
Mictlan (mēk-tlän').—"Place of the dead."
Mohammed (mō-ham'ed) the Praised One, 570-632.—The founder of Islamism.
Montezuma (mon-tē-zō'mä), 1390-1464.—Chief of Ancient Mexico.
Müller (mül'ler), F. Max, 1823—.—A German English philologist.
Müller (mül'ler), J. von, 1752-1809.—Swiss historian.
Nihil humanum a nobis alienum putamus: We consider nothing that is human foreign to us.
Nila kantha Ghoreh (nē'lä känt'hä ghō'ra).—A Hindu scholar.
Oceania (ō-sē-ā'ni-ä).—One of the divisions of the world, comprising the Islands in Malaysia, Australasia and Polynesia.
Ova-Herero (ō-vä-he-rā'-rō).—A Bantu tribe.
Pacarina (pä-kä-rē' nä).—A spirit among the Peruvians.
Pachacamac (päch-ä-kä' mäk).—A port of Peru.
Papuans (pä' pö-äns).—The people of Papua or New Guinea.
Pehlevi (pā'la-ve).—An ancient Persian dialect.
Pueblos (pweb'lōs).—A tribe of North American Indians.
Purana (pö-rä'*na*).—Later scriptures of India.
Quetzalcoatl (kät-zäl-kō-ät'l).—Mexican god.
Quichuas (kē-chö'äs).—The aborigines of Peru.
Radhakantadeva (rä'dhä-kän'ta-dā'vä).—A Hindu scholar.
Ramayana (rä-mä'*ya-na*).—One of the two great epics of India.
Ramirez (rä-mē'reth) 1765-1823.—A Spanish general in Peru.
Rammohun Roy (räm-mō hun'roi) 1774-1833.—Theistic reformer in India.
Remusat (rā-mü-zä') 1788-1832.—French sinologist.
Reville (rā-vēl') 1826—.—French hierologist.
Rig-Veda Sanhita (rig vā'dä säṅ'he-*ta*).—The text of the Hymn Veda.
Sahagun (sä-ä-gön') 1499-1590.—A Spanish missionary and historian.
Sakhas (shäk'häs).—Branches of the Hindu scriptures.
Samaveda (sä-mä-vā'*dä*).—One of the Vedas.
Samoans (*sa*-mō'*a*ns).—People inhabiting a group of Islands in the South Pacific.
Sangita (säṅ'ge-*tä*).—Text of any Veda.
Santa Lucia (san'tä lö-chē'ä) (English Saint Lucy).—Church in Naples.
Sastra (shas'*trä*).—A text book among the Hindus.
Saussaye (sōs'sā) 1848—.—Dutch hierologist.
Sayce (sās) 1846—.—English philologist.
Shamanism (sham'*a*n-izm).—The religion of the barbarous tribes of Siberia, etc.
Supay (sö'pī).—The Mexican Hades.
Sutra (sö'tra).—A book of rules in India.
Taote King (tä'o-ta-king').—Name of a Chinese scripture.
Teocallis (tā-ō-käl'- yēs).—Temples in Mexico.

Sorcerer of the Nyam-Nyam. (After a photograph by R. Buchta).

Tezcatlipoca (täth-kät-lē-pō'kä).—Mexican god.
Ticci (tēs'sē).—An ephitet of Viracocha.
Tici Viracocha (tē'sē vē rä kō'chä).—Supreme deity of the Peruvians.
Tiele (tē'la).—A living Dutch hierologist.
Titicaca (te te kä'kä).—The largest lake in South America.
Tlaloc (tlä-lōk').—Mexican god.
Tlapallan (tlä-pä'l-lan).—A mythical place.
Tollan (tol'lan).—A mythical place.
Tonatlan (tō-nä'tlän).—Place of the sun.
Torquemada (tōr-kā-mä'thä) 1545-1617).—A Spanish historian.
Tripitaka (tri-pi'ta-ka).—Scriptures of the Southern Buddhists.
Tula (tö'lä).—An ancient town in Mexico.
Uiracocha (wē-rä-kō'-chä).—Supreme deity of the Peruvians.
Upa-marca (ö-pä-mär'kä).—The Peruvian Hades.
Veda (vā'dä).—The earliest scriptures of the Indians.
Viracocha (vē-rä-kō'chä).—Cf. Uiracocha.
Vico (vē'kō) 1668-1744.—Italian philosopher.
Wylie (wī'le).—English sinologist.

SIDE LIGHTS.

A Model of Candor for the Truthseeker.—The general inclinations which are naturally implanted in my soul to some religion, it is impossible for me to shift off; but there being such a multiplicity of religions in the world, I desire now seriously to consider with myself which of them all to restrain these my general inclinations to. And the reason of this my inquiry is not, that I am in the least dissatisfied with that religion I have already embraced; but because 'tis natural for all men to have an overbearing opinion and esteem for that particular religion they are born and bred-up in. That therefore, I may not seem biased by the prejudice of education, I am resolved to prove and examine them all, that I may see and hold fast to that which is best. . . . Indeed, there was never any religion so barbarous and diabolical, but it was preferred above all other religions whatsoever by them that did profess it; otherwise they would not have professed it. . . . And why, say they, may you not be mistaken as well as we? Especially when there are, at least, six to one against your Christian religion; all of which think they serve God aright; and expect happiness thereby as well as you. . . . And hence it is that in my looking out for the truest religion, being conscious to myself how great an ascendancy Christianity holds over me beyond the rest, as being that religion whereunto I was born and baptized; that the supreme authority has enjoined and my parents educated me in; that which everyone I meet withal highly approves of, and which I myself have, by a long-continued profession, made almost natural to me; I am resolved to be more jealous and suspicious of this religion than of the rest, and be sure not to entertain it any longer without being convinced by solid and substantial arguments of the truth and certainty of it That, therefore, I may make diligent and impartial inquiry into all religions and so be sure to find out the best, I shall for a time look upon myself as one not at all interested in any particular religion whatsoever, much less in the Christian religion; but only as one who desires, in general, to serve and obey Him that made me in a right manner, and thereby to be made partaker of that happiness my nature is capable of.—*Bishop Beveridge*, "*Private Thoughts on Religion*," *Part I., Art. 1.*

This admirable statement was well chosen by Prof. F. Max Müller as a prelude to the Sacred Books of the East, for the perusal of them in any other spirit would prove of dubious benefit. As the value of a judgment depends in part upon its source, the reader will like to learn that W. Beveridge, 1637-1708, was Bishop of St. Asaph, Wales. He was very learned, earnest and devout, and justly esteemed. He has been styled "the great reviver and restorer of primitive piety."

Need for the Study of Religions.—The high merits of heathen systems, set forth with every degree of exaggeration, pass into the hands of Christian families, in books and magazines and secular papers. Apostles of infidelity are sent out to heathen countries to gather weapons against the truth. Natives of various Oriental lands, once taught in our mission schools perhaps, but still heathen, are paraded on our lecture platforms, where they entertain us with English and American arguments in support of their heathen systems and against Christianity. Young pastors, in the literary clubs of their various communities, are surprised by being called to discuss plausible papers on Buddhism, which some fellow-member has contributed, and they are expected to defend the truth. Or some young parishoner has been fascinated by a plausible Theosophist, or has learned from Robert Elsmere that there are other religions quite as pure and sacred as our own. Or some chance lecturer has disturbed the community with a discourse on the history of religious myths. And when some anxious member of a church learns that his religious instructor has no help for him on such subjects, that they lie wholly outside of his range, there is apt to be something more than disappointment: there is a loss of confidence.

It is perfectly evident that in an age like this we cannot propagate Christianity under glass. It must grow in the open field where the free winds of heaven shall smite and dissipate every cloud of error that may pass over it, and where its roots shall only strike the deeper for the questionings and conflicts that may often befall it. Error cannot be overcome either by ignoring it or by the cheap but imbecile scolding of an ignorant pulpit. —*F. F. Ellinwood*, "*Oriental Religions and Christianity*," *pp. 35-37.*

Sympathy Needed in the Study of Religions.—This leads us to consider the second condition for the serious study of the comparative history of religions; it is the necessity of penetrating one's-self with the spirit of the people who form the object of particular research. It is necessary, as it were, to think with their mind, and to see with their eyes, making entire abstraction of one's own ideas, under pain of seeing everything in a false light as one sees nature through a colored glass, and of forming religious ideas the most erroneous, and often even the most unjust. What European could, for example, form an exact notion of the *Sadasat*, the being-non-being of the Brahmans (which is not that of Hegel), or the *Khi* of the Chinese, or of the *Dharma* of the Buddhists, if he had not upon these concepts precise and complete ideas? Now to acquire them one must make *tabula rasa* of his own conceptions, and dream with these peoples.—*Mgr. C. D. d'Harlez*, "*The World's Parliament of Religions*," *p. 620.*

Respect Due to Non-Christian Religions.—There has prevailed in our time an indiscriminate carelessness in the use of terms in dealing with this subject. The strong language which the Old Testament employed against the abominations of Baalism, we have seemed to regard as having equal force against the ethics of Confucius or Gautama. "Heathenism" is the one brand which we have put upon all the non-Christian religions. I wish it were possible to exchange the term for a better.

We may judge of the bearing of the common term heathen as applied to non-Christian nations,

when we consider that the Greeks and Romans characterized all foreigners as "barbarians," that Mohammedans call all Christians "infidels," and the Chinese greet them as "foreign devils." The missionary enterprise as a work of conciliation should illustrate a broader spirit —*F. F. Ellinwood, "Oriental Religions and Christianity," p 63.*

Christian missionaries in Japan have of late with one consent ceased to use the approbrious term *heathen*, out of respect to the gifts and graces of the estimable people of that land.

Value of Hierology.—What is the value and importance of a comparative study of religions? What lessons has it to teach? I may answer, first, that the results of hierology form part of the great body of scientific truth, and as such have a recognized scientific value as helping to complete a knowledge of man and his environment; and I shall attempt to show that a serious study by an intelligent public of the great mass of facts already gathered concerning most of the religions of the world will prove of great value in at least two directions—first, as a means of general; second, as a means of religious culture. Matthew Arnold defines culture as "the acquainting ourselves with the best that has been known and said in the world, and thus with the history of the human spirit." This is a nineteenth century use of the word.—*E. R. Sunderland, "The World's Parliament of Religions," p. 622.*

Is Religion Possible?—It has often been said, What can be the good of an historical study of religious questions? We do not want to know what Manu, or Buddha, or Socrates, or Christ thought about the questions which trouble us. We want to know whether any living man can give us an answer that will satisfy the requirements of our own age, or prescribe a remedy which will cure the complaints of our own society. The burning question of the day is not what religion has been, or how it came to be what it is. The real question is the possibility of any religion at all, whether natural or supernatural; and if that question has once been answered in the negative, as it has been by some of the most popular philosophers of our century, why not let the dead bury the dead?

I do not wish to prejudge any of these questions; and in choosing for my own task a careful study of the historical development of religious thought among the principal nations of the world, I claim for it at first no more than that it may serve at least as a useful preparation for a final solution of the difficult problems which the great prilosophers of our age have placed before us. It would be strange indeed if in religion alone we could learn nothing from those who have come before us, or even from those who differ from us. My own experience has been, on the contrary, that nothing helps us so much to understand and to value our own religion as a study of the religions of other nations, and that nothing enables us better to deal with the burning questions of to-day than a knowledge of the difficulties inherent in all religions. These questions which are placed before us as the burning questions of the day have been burning for centuries. Under slightly varying aspects they belong to the oldest questions of the world, and they occupy a very prominent place in every history of religion. If there is continuity anywhere, it is to be found in the growth of religious opinions —*F. Max Müller, "Natural Religion," pp. 221, 223.*

An Ancient Clock.—The clepsydra in the watch tower in Canton consists of four covered copper jars, the top of each of which is level with the bottom of the one above it; the largest measures 23 inches high and broad, and contains 70 catties, or 97½ pints of water; the second is 22 inches high and 21 inches broad; the third is 21 inches high, and 20 inches broad; and the lowest 23 inches high, and 19 inches broad. Each is connected with the other by an open trough along which the water trickles. The wooden index in the lowest jar is set every morning and afternoon at 5 o'clock, by placing the mark on it for these hours even with the cover, through which it rises and indicates the time. The water is dipped out and poured back

Industry of Ashantee Women, Africa.

into the top jar when the index shows the completion of the half day; and the water is renewed every quarter. Two large drums stand in the room, on which the watchmen strike the watches during the night. Probably a ruder contrivance to divide time can hardly be found the world over.—*Macgowan, "Sm. Rep.," 1891, p. 610.*

A Modern Clock.—In my room in the Patent Office there hangs a Connecticut clock of ordinary pattern and quite imperfectly regulated. Its variation of perhaps half a minute a day, however, gives me no concern, since being connected by wire with the transmitting clock at the Naval Observatory, it is every day, at noon, set to accurate time. At the moment of 12 o'clock there comes a stroke on a little bell and simultaneously the three hands, hour, minute and second, whether they may have gained or lost during the preceding twenty-four hours, fly to their vertical position. At the same moment and controlled by the same impulse, the ball, visible on its lofty staff from all the ships in New York Harbor, drops, and the seamen compare their chronometers for their coming voyage. The same signal is sent to railway offices and governs the clocks on thousands of miles of track and determines the starting and stopping and speed of their trains."—*F. A. Seely, "Sm. Rep.," 1889, p. 377.*

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BRIEF SKETCHES OF A FEW OF THE INSTRUCTORS FOR UNIVERSAL RELIGION.

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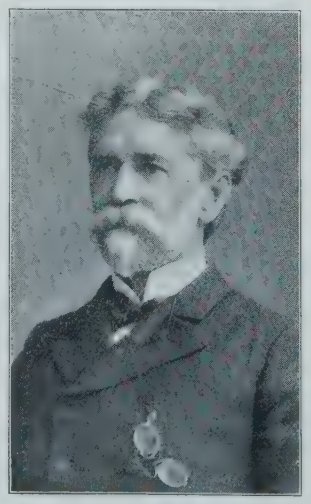

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Journal of Theology," "Schaff's Herzog," "Johnson's Encyclopedia," "The People's Bible" and "The Bible in Literature," besides other publications.

Gotthard Deutsch, born 1859, attended the Rabbinical Seminary at Breslau and took at the same time a historical course at the University, and graduated from the University at Vienna in 1881. In 1881 he was called to Brünn, where he gave instruction in Jewish religion at the higher schools of that city, and left this position in 1887, when he was elected to the rabbinical chair of Buix in Bohemia, whence he was called in 1891 to fill the chair of Jewish history and philosophy of religion in the Hebrew Union College of Cincinnati.

Besides numerous articles in German, Hebrew and English periodicals, he published: "Die Symbolik in Cultus und Dichtung bei den Hebräern," 1886; "Pàradigmentafeln zur hebr. Grammatik," 1886; "The Share of the Jewish People in the Culture of the various Nations and Ages," 1894; "The Scroll of the Law," 1895; "Epochs of Jewish History," 1895; "Andere Zeiten," a novel, 1896; "The Theory of Tradition," 1897.

George A. Dorsey is Assistant Curator of Anthropology at the Field Columbian Museum. He was graduated from Harvard University in 1890 and at once entered the Graduate School, completing his course in 1894 by receiving the degree of Doctor of Philosophy in the Department of Anthropology.

In 1891-1892 he conducted archæological explorations in South America on behalf of the World's Columbian Exposition, and during the Exposition was superintendent of American Archæology in the Department of Ethnology. Dr. Dorsey was in 1894 made Assistant in Anthropology at Harvard, and in 1895 was appointed Instructor. In June, 1896, he entered upon his work in the Field Columbian Museum.

His writings consist of papers on various phases of the Anthropology of Peru and the Osteology of the North American Indians.

C. C. Everett was born in 1829, and graduated from Bowdoin College in 1850. He was Instructor and then Professor of modern languages at Bowdoin College, 1853-1857. He graduated from Harvard Divinity School 1859, and settled over Independent Congregational Church in Bangor 1859-1867. He has taught as Professor in Harvard Divinity School since 1869, and served as Dean of the school since 1878. He has received the degree of D.D. from Bowdoin and Harvard. His principal books are "Science of Thought," "Fichte's Science of Knowledge," "Poetry, Comedy and Duty," and "The Gospel of Paul."

B. D. Eerdmans, Lecturer for Aramaic and Assyrian at the University of Leiden, was a pupil of Prof. Tiele, and studied at the Universities of Leiden, Strassburg, Leipzig and Heidelberg. He took his degree as Doctor of Divinity in 1891, and has written on the cult of Moloch and the star-cult in the Assyrian period of the Israelitic history, on the origin of the feast of Hasan and Hosein, on various Biblical subjects in the "Theologisch Tydschrift," and is now publishing one of the Scriptures of the Mendeans, "The Relations of the Kings."

Arthur Fairbanks has studied and given instruction as follows: A.B., Dartmouth College, 1886; Ph D., Freiburg, in B. 1890 (after study at Union Theol. Seminary, Yale Divinity School, Freiburg University); Instructor in Greek, Dartmouth College, 1886-1887, 1890-1891; Assistant Professor of German and Logic, Dartmouth College, 1891-1892; Lecturer on Sociology, Yale Divinity School, 1892-1895; Instructor in Comparative Religion, Yale University, 1895—.

He has published: "The Dative Case in Sophokles," Trans. Amer. Philol. Asso., XVII., 78-126 pp. "Ethical Worth," a study as to the Basis of Ethics, 55 pp. "Present Tendencies in German Philosophy," New Englander, April, 1891,

Leon Marillier, M.A.

pp. 335-343. "The Ethical Teaching of Sophokles," Internat. Jour. Ethics, Vol. II., pp. 77-92. "Local Cults in Homer," American Philol. Asso., XXVI., pp. 19-22, and The New World, IV., pp. 716-726. "Classification of Social Phenomena," Bibliotheca Sacra, 1896, pp. 133-144. "Introduction to Sociology," New York and London, 1896, pp. 275. "The Form of Philosophical Discussion Before Sokrates," Amer. Phil. Asso., XXVII., pp. 43-46. "Attitudes of Worship in Greece," The Biblical World, 1897, pp. 98-111.

K. Furrer is Pastor of St. Peter's Church in Zurich, and also Professor of the History of Religion in the University of Zurich. He is author of numerous reviews and articles, especially upon Palestine, and is a member of the Committee of the German Union for Palestine Exploration.

George S. Goodspeed graduated at Brown University, A.B., in 1880, and from the Baptist Union Theological Seminary in 1883; the same year he took the degree of Master of Arts at Brown University. After serving four years in the ministry in California and Massachusetts, he was appointed Assistant in the Semitic Department of Yale University in 1888, and took the degree of Ph.D there in 1891. He studied the following year in the University of Freiburg, in Baden; in 1892 he was appointed Associate Professor of Comparative Religion and Ancient History in the University of Chicago, and in 1895 the University Recorder. He is associated in the editorship of the "Biblical World" and "The American Journal of Theology," published at the University of Chicago.

Geo. M. Grant, after graduation as M.A., became minister of St. Matthew's Church, Halifax, N.S. Since 1878 he has been principal of Queen's

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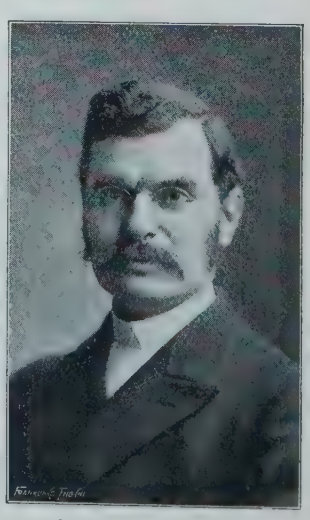

ANDREW C. ZENOS, D.D.

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University, Kingston, Can., where also he has given instruction in philosophy. Besides numerous contributions to periodical literature, he has written "Ocean to Ocean," and "The Religions of the World."

John F. Hurst, D.D., LL.D., born 1834, graduated at Dickinson College, 1854, student of theology in the Universities of Halle and Heidelberg, 1856-7; served in pastorates 1858-66; Professor of Theology in the Mission Institute, Bremen, Germany, 1866-8, and in the Martin Mission Institute, Frankfort-on-the-Main, 1868-71; traveled in Europe, Egypt, and Syria, 1871; Professor of Historical Theology in Drew Theological Seminary, 1871-80, and President of the same 1873-80; elected Bishop, 1880; and chosen as Chancellor of the American University, 1891.

He has written numerous works, among which are these: "History of Rationalism," 1865; "Outline of Bible History," 1872; "Outline of Church History," 1875; "Our Theological Century," 1876; "Theological Encyclopedia and Methodology," 1884; "Indika," 1891; and "Short History of the Christian Church," 1892.

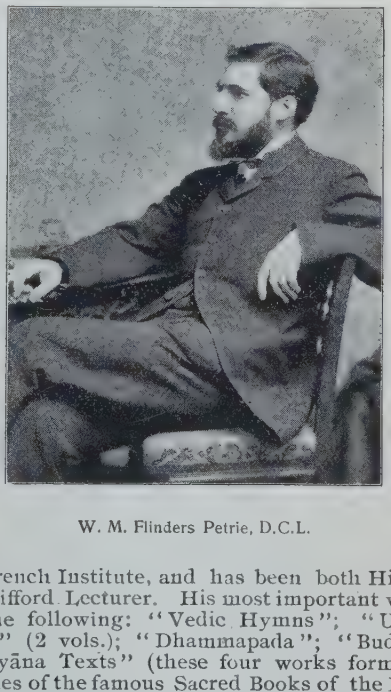
Leon Marillier was graduated from the University of Dijon, France, in 1881, and then for three years studied philosophy and science at the University of Paris, where he became a fellow in 1885, and then for another three years studied science and the history of religion. From 1887 to 1890 he lectured there on religious psychology and the non-civilized religions. He has composed or translated into French many works in the realm of psychology, religion, and anthropology. Since 1886 he has been joint editor with Jean Reville of the "Revue de l' Histoire des Religions" (Review of the History of Religions), a journal of international importance.

Otis T. Mason, born 1838, was graduated A.M. from Columbia College, Washington, in 1861. In 1872 began Professor Mason's official connection with the Smithsonian Institution. He prepared an abstract of Klemm's teachings in his "Culturgeschichte" as the basis of the museum administration then contemplated. Afterwards wrote out a classification for the Centennial Exhibit of 1876, and edited the Anthropological Department of the "American Naturalist," and of "Harper's Annual Record." The bulk of Professor Mason's writings have been published by the Smithsonian Institution. The last of them, "Primitive Travel and Transportation," sets forth the method of his study. It will be seen that only the procedures of natural history are allowed in ethnological studies. Two popular works by Professor Mason have appeared, "Woman's Share in Primitive Culture," and "Origins of Inventions." At present he is preparing for the press an elaborate work on the "Mechanic Arts of the American Aborigines."

Walter Miller graduated from the University of Michigan, Master of Arts, 1884; Student at the University of Leipzig, 1884-1885; Member of the American School of Classical Studies at Athens, 1885-1886; Instructor in Greek in the University of Michigan, 1886-1887; Instructor in Latin in the University of Michigan, 1887-1888; Acting Assistant Professor of Latin and Sanskrit in the University of Michigan, 1888-1889; Student at the University of Leipzig, 1889-1891; Senior of the Royal Archæological Seminary, Leipzig, 1890-1891 (prize-winner three times); Associate Professor of Greek in the University of the State of Missouri, 1891-1892; Professor of Classical Philology in the Leland Stanford Junior University, 1892.

Published works: "The Theatre of Thoricus," 1887, "Latin Prose Composition for College Use," Part I., 1890; Part II., 1891; Part III., 1894. "On the Pronunciation of Greek and Latin Proper Names in English," 1894. "A History of the Akropolis of Athens," 1893. "Pausanias and His Guide-Book," 1895. "The Life and Work of Overbeck," 1897. "Scientific Names of Latin and Greek Derivation," California Academy of Sciences, 1897. "Steller, de Bestiis Marinis," 1897.

Frederick Max Müller was born in Germany, 1823, and graduated from Berlin University with the degree of Ph.D. Since 1854 he has been Professor of Comparative Philology in the University of Oxford, England; is also a foreign member of



W. M. Flinders Petrie, D.C.L.

the French Institute, and has been both Hibbert and Gifford Lecturer. His most important works are the following: "Vedic Hymns"; "Upanishads" (2 vols.); "Dhammapada"; "Buddhist Mahāyāna Texts" (these four works form five volumes of the famous Sacred Books of the East); "History of Ancient Sanskrit Literature," 1859; "India: What Can It Teach Us?" 1892; "Kant's Critique of Pure Reason, Translated," 1881; "On the Origin and Growth of Religion," 1882; "Chips from a German Workshop," 1867-75; "Selected Essays on Language, Mythology and Religion," 1881 (this replaces the "Chips," etc., which has long been out of print); "Lectures on the Science of Language," 1891; "The Science of Thought," 1889; and finally four Gifford Lectures: "Natural Religion," 1890, "Physical Religion," 1891, "Anthropological Religion," 1892, and "Psychological Religion," 1893.

John P. Peters graduated from Yale College, A.B., in 1873; took degree of Ph D. at Yale in 1876; studied Semitic languages in the University of Berlin 1879-1881; in 1885 appointed Professor of Hebrew in the University of Pennsylvania; in 1886 published the first volume of "Scriptures, Hebrew and Christian," and in 1889 the second volume.

In 1888 Dr. Peters went to the East as Director of the University of Pennsylvania Expedition to Babylonia, and remained until 1890, returning to Constantinople, however, in the year 1891, to

work up the objects found by this expedition, and to secure a share of them for the University of Pennsylvania Museum. The expedition was an eminently successful one. The narrative of this work by Dr. Peters, entitled "Nippur; or, Explorations and Adventures on the Euphrates," will appear this year.

On his return from Constantinople in 1891, Dr. Peters resigned the Professorship in the Divinity School in Philadelphia, and removed to New York to become a resident assistant of his father at St. Michael's Church, whom he succeeded in 1893.

W. M. Flinders Petrie was born in 1853, and educated privately. He was engaged in mapping and measuring ancient British earthwork (1874-1880), and has devoted much time to the recovery of ancient measurements from monuments. For the last sixteen years he has regularly devoted the winters to exploration in the delta and valley of the Nile, where he discovered and excavated the city of Naukratis, and later excavated Tel-el-amarna, Tanis, Koptos, and the Nekropolis at Thebes, and opened and identified the oldest historic pyramid, that of Medum. For several years he has been Professor of Egyptology in University College, London, England, and has been honored with the degree of D.C.L. He is the author of numerous works on archæology and Egyptology which describe his wonderful explorations. Of these the most important are "Stonehenge, etc.," 1880; "Tanis," 1885; "A Season in Egypt," 1888; "Hawara, Biahma and Arsinoe," 1889; "Naukratis," 1890; "Tel-el-amarna," 1894.

G. L. Robinson graduated at Princeton College in 1887, was instructor in the Syrian Protestant College, Beirut, Syria, 1887-1890, Student of Theology in Princeton Seminary 1890-1893, Hebrew Fellow from Princeton in Berlin University 1893-1894, and Leipzig 1894-1895, where he graduated Ph.D. in 1895. He became pastor of Roxbury Presbyterian Church, Boston, in 1896, and soon after Professor of Old Test. Literature and Exegesis, Knox College, Toronto, Canada.

S. D. T. Salmond was educated at the University of Aberdeen. After graduating there studied theology in the Free Church College, Aberdeen, and also in the University of Erlangen, Bavaria. He was appointed Assistant Professor of Greek in the University of Aberdeen, and elected Professor of Systematic Theology and Exegesis of the Epistles in the Free Church College, Aberdeen, in 1876. He is editor of "The Critical Review," and of a series of "Bible Class Primers."

He translated "Gregory Thaumatugrus," "Dionysius," "Archelaus," Hippolytus," etc., for the "Ante-Nicene Library," and the "Harmony of the Evangelists" and other writings of Augustine.

He is author of the "Bible Class Primers" on "The Life of the Apostle Peter," "The Life of Christ," the "Parables of Our Lord," the "Sabbath," and the "Shorter Catechism," also of commentaries on I. and II. Peter (in Schaff's "Popular Commentary"), and "Jude" (in the "Pulpit Commentary"); and of "The Christian Doctrine of Immortality," of which the third edition is now in the press.

P. D. Chantepie de la Saussaye was born 1848, educated at Leiden, Rotterdam, and finally at the University of Utrecht, where he obtained the degree of "Doctor Theologiæ" in 1871. After further study at German Universities he ministered to a small congregation of the Dutch Reformed Church, 1872 to 1878. In these years he wrote many papers and reviews, chiefly on biblical theology and on the relations of science and religion, for a Dutch theological review founded by him and Professor J. J. T. Valeton. In 1878 he was appointed Professor of Science and Religion at the newly founded University of Amsterdam, and still remains there. In 1888 he was elected a member of the Royal Academy of Sciences of the Netherlands. His chief work is the "Lehrbuch der Religionsgeschichte," 1887-1889.

Professor Saussaye is furthermore co-editor with Professor Valeton of a homiletual periodical, and is now preparing a "Teutonic Mythology" for the American series of "Hand-Books on the History of Religion"

C. M. Tyler is a graduate of Yale, in class of 1855. He was commissioned by Governor Andrew as officer in the army of Potomac, and served through battles of the Wilderness, Spottsylvania, Sancho Ford, Coal Arbor, and around Petersburg. He was next pastor of South Congregational Church in Chicago, and for nineteen years of the First Congregational Church of Ithaca N. Y. He was appointed in 1891 to the Chair of History and Philosophy of Religion and Christian Ethics in Cornell University. He contributed in 1893 to Dr. Otto Pfleiderer's new "Geschichte der Religions-Philosophie" the last chapter, "Die Religions-Philosophie in Nord Amerika," the editorial form being Dr. Pfleiderer's. He will soon publish a little book entitled "Grounds of Religious Belief, Historical and Ideal."

C. Staniland Wake, Ex-Director of the Anthropological Institute of Great Britain and Ireland and Member of the General Committee of the British Association for Aid of Science has published the following books: "Chapters on Man," 1868; "The Evolution of Morality," being a History of the Development of Moral Culture (2 vols.), 1878; "Serpent-Worship" and other Essays, 1888; "The Development of Marriage and Kinship," 1889; "The Great Pyramid," 1882; "Memoirs of the International Congress of Anthropology," Chicago, 1893. He has also written numerous contributions to learned journals.

Herbert Lockwood Willett has studied and taught as follows: A.B., Bethany College, 1886; A.M., *ibid*, 1887; Graduate Student, Yale University, 1890-1891; Pastor Dayton, O., 1887-1893; non-resident Professor of Hebrew and Old Testament Literature, Bethany College, 1892-1893; Graduate Student, the University of Chicago, 1893-1895; Instructor Bible Chairs, Ann Arbor, Mich., 1893-1895; Ph.D., the University of Chicago, 1896; Instructor Bible Chair, University of Virginia, 1897; Assistant in Semitics, and Dean of the Disciples' Divinity House, the University of Chicago, 1897 —.

Andrew C. Zenos was born 1855 at Constantinople, and educated at Robert College, Constantinople, Princeton College and Theological Seminary, graduating at the latter in 1880. He received the degree of D.D. from Princeton in 1888. He was pastor of Presbyterian Church, Brandt, Pa., 1881-1883; Professor Greek Language and Literature in Lake Forest University, 1883-1888; Professor New Testament Exegesis and Literature, Hartford Seminary, Hartford, Conn., 1888-1891; Professor of Biblical and Ecclesiastical History, McCormick Theological Seminary, 1891-1894 and of Biblical Theology, 1894. He edited "Xenophen's Anabasis" (Boston, 1888); and published "Elements of Higher Criticism," 1895; "Compendium of Church History," 1896.

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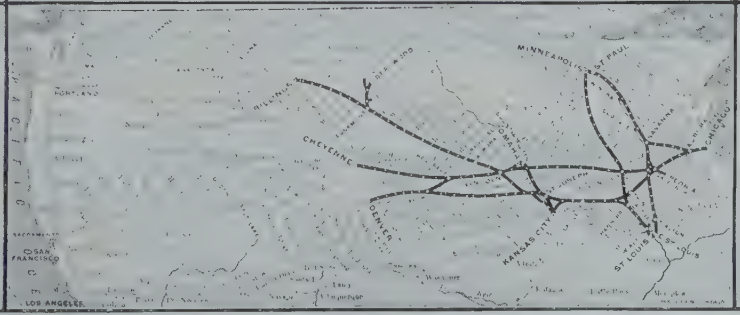

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